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How May the Student Learn?

A Statement on Christian Higher Education

Annual Meeting, Miami Beach

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NOTE: The year shown is in each case the year of the Annual Meeting at which the term of office expires.

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EDITORIAL NOTES

SOCRATES CALLED HIMSELF A GADFLY, and the metaphor has been generally accepted as expressing the teacher's role in "higher" education. Imagine then the horror of Professor John J. Fisher of Temple University when he read on page 288 of our May issue that the experimental course of graduate education in which he is engaged "is designed to familiarize the student with changes that have come about in man's attitude toward science and in the sciences themselves, and to *comfort* him with the effects of these changes upon the structure of contemporary life." As Professor Fisher sadly remarked, "My life is devoted to a career which depends to a great extent upon making the student so *uncomfortable* that he has to think." Few readers of "An Experiment in Graduate Education" can have believed in view of its general tenor that those particular words on page 288 represented what the author meant to say. Nevertheless we owe Professor Fisher, and his colleagues in the experiment, a profound apology for a singularly infelicitous error, and we wish them luck in their endeavors to *confront* the student with uncomfortable truths.

OUR EXECUTIVE DIRECTOR joined with the new general secretary of the American Association of University Professors and the president of Teachers Insurance and Annuity Association of America, on 17 June, in a ceremony of great symbolic importance for the college world—the ground-breaking for the new headquarters building of TIAA. The building, which is planned for completion late in 1958, will be known as 730 Third Avenue and will occupy the full western block front between 45th and 46th Streets in the City of New York. In the course of the ceremony, Mr. McAllister Lloyd said: "It is a pleasure to be able to announce on this occasion that TIAA's assets now exceed a half billion dollars which cover the funding of annuity retirement plans for 750 institutions and of life, major medical expense and disability income insurance held by 97,000 policyholders who are making their careers in higher education. In the changing skyline of midtown Manhattan it is appropriate that there be a center devoted to the national needs

of teacher security as a basic force for assuring the vitality of our democracy."

OPPORTUNITY FELLOWSHIPS of the John Hay Whitney Foundation are open to any citizen of the United States who has given evidence of special ability and who has not had full opportunity to develop his talents because of arbitrary barriers such as racial or cultural background or region of residence. Candidates are expected to be mature enough to have given positive evidence of exceptional promise, yet young enough to have their careers before them; in general to be between the ages of 22 and 35 and to have completed their general undergraduate education. Fellowships are available not only for academic study but for a full year of any kind of serious training or experience that may be useful in developing varied talents and varied forms of leadership. Awards are made annually by a special committee on the basis of formal written applications by the candidates on forms provided by the John Hay Whitney Foundation. Completed applications must be filed not later than 30 November, and awards are announced in April or May. Enquiries should be addressed to Opportunity Fellowships, John Hay Whitney Foundation, 630 Fifth Avenue, New York 20, N. Y.

INSTITUTE OF INTERNATIONAL EDUCATION reminds us that competitions are now open for scholarships under the Fulbright Act and the Buenos Aires Convention for graduate study abroad in 1958-59. Both programs are part of the international educational exchange activities of the Department of State. Together they will give nearly 1000 Americans the chance of overseas study in the coming academic year. Students now enrolled in American colleges can obtain full information about these programs from the Fulbright adviser on their own campus. Requests for application forms must be postmarked by 25 October, and completed forms must be submitted by 1 November, when this year's competitions close.

AMERICAN ASSOCIATION OF UNIVERSITY WOMEN has awarded fellowships for graduate study and higher research in 1957-58 to 44 American women scholars and eight

women from abroad. The total value of the 52 national and international fellowships is \$121,500. The AAUW fellows will pursue their studies, ranging from original experiments in the natural sciences to research in the fine arts, in eleven different countries. The foreign fellows come from countries as widely scattered as Brazil, Ireland, New Zealand, Norway, Turkey and the United Kingdom.

FELLOWSHIP PROGRAMS that seem to be of particular interest to our members have in the past figured prominently in these notes. They will appear less often in future because far more complete information will be available in a new publication of the Association. About the same time that member presidents receive this issue of the *BULLETIN* they will also get two copies of the first, preliminary edition of "A Directory of Fellowships in the Arts and Sciences," edited by Miss L. Virginia Bosch of the University of Wisconsin and published by the Association of American Colleges with the cooperation of the Association of Graduate Schools and the support of some of the major philanthropic foundations. Thereafter we hope to issue annual revisions of the directory. Concurrently with the Directory of Fellowships, presidents will receive copies of a companion volume entitled "A Guide to Graduate Study." Edited by Dean Frederic W. Ness of Dickinson College and published by the Association with the cooperation of AGS and the aid of a grant from the Ford Foundation, the guide contains a general introduction to graduate study and detailed information about individual courses leading to the Ph.D. degree in 127 graduate schools. Both books will go on sale to the general public in November but, with the generous aid of the supporting foundations, advance copies are being sent free of charge to all accredited four-year colleges in the belief that the colleges have a key role to play in the recruitment of future college teachers. It will be up to the individual president to see that the guide and directory are put in the hands of those who can make most effective use of them.

INSTITUTE OF HIGHER EDUCATION is engaged in a study of liberal education in preparation for the professions. Its first project has been to review the literature dealing with

this subject. Eventually it is intended to publish in one volume bibliographies on each of the major professions. The first bibliographies, which deal with the law, medicine, dentistry and mining have already been issued in preliminary form and the Institute is anxious to receive critical comments from interested persons. Copies of the bibliographies and further information about the project may be obtained from Earl J. McGrath, Executive Officer, Institute of Higher Education, Teachers College, Columbia University, New York 27, N. Y.

THE COMPLETION OF "THE INTERPRETER'S BIBLE" is an event of major importance for Christian higher education. The appearance of Volume 12, containing the Epistles of James, Peter, John and Jude, the Book of Revelation, a series of general articles on the New Testament, and two indexes to the whole work, marks the fulfillment of a great plan for publication of "Christendom's most comprehensive commentary," designed to bring all the resources of modern scholarship to the interpretation of Scripture as a guide to Christian life. The Abingdon Press is to be congratulated on this distinguished achievement.

"A STRONG DISSATISFACTION with the educational institutions of the first half of the nineteenth century" led eventually to the passage of the Morrill Act of 1862 and the subsequent creation of the land-grant colleges. Although the development of these institutions was not always rapid or steady, nevertheless by "1955 the 69 land-grant institutions, enrolling slightly more than 20 per cent of all students in degree-granting colleges and universities, awarded 39.3 per cent of all doctoral degrees in United States colleges and universities." Today the land-grant colleges not only fill a major place in education but exert an increasingly important influence on all higher education. In view of these facts, and with the centennial of the passage of the first Morrill Act only a few years away, it is appropriate that a history of the land-grant college movement should appear at this time. It is even more appropriate, as we face dynamic changes in education, to study the development of the land-grant colleges which resulted from social forces first exerting their influence over 100 years ago. In "Colleges for Our Land and Time" (Harpers, New York, \$4.50), Edward

Danforth Eddy, Jr. has pointed out how sensitive our land-grant institutions have been to the desires and needs of the people and how successfully most of them have been fulfilling their missions. His book will be read with interest by all who are concerned with the history of higher education in the United States.

THE OPEN UNIVERSITIES IN SOUTH AFRICA is the joint answer of the University of Cape Town and the University of the Witwatersrand to the South African Government's announcement that it intends to take power by legislation to prohibit them from admitting non-white students when the proposed separate universities for non-whites become available. It constitutes both a forceful restatement of the functions of a university and a courageous vindication of human dignity against the racial policy of the present government of the Union of South Africa. Could any criticism of that policy be more scathing than the simple statement that what the non-white students "appreciate more than anything else during the course of their careers as students at the open universities is the fact that they feel they are treated like human beings and that their dignity as human beings is respected"? Ethics apart, the statement brings out the folly of the official policy, for "unless Western civilization is communicated comprehensively to at least the élite of the non-white population, the very existence of the white man in South Africa will be in jeopardy." The universities rightly say that their plea goes beyond the preservation of their own freedom: it should touch the conscience and the common sense of thoughtful men everywhere. Witwatersrand University Press, Johannesburg, Union of South Africa.

STUDIES IN CHRISTIAN HIGHER EDUCATION, published by the Board of Education of the Methodist Church, promises to be a series of exceptional interest and value to the college administrator, whether or not he serves in a church-related college. "Building a Faculty in a Church-Related College of Liberal Arts" by Clarence E. Ficken (no. 2 in the series) and "The Education of the Administrator" by Goodrich C. White (no. 3) are well up to the standard of A. J. Brumbaugh's "Problems in College Administration," which gave the enter-

prise an encouraging send-off. If some of the advice given by the authors reveals by implication the prevalence in academic circles of an extraordinary naïveté about the most elementary principles of administration, the job that the Methodist Board of Education is trying to do, through its annual institutes and through reprinting of some of the outstanding lectures given there, is all the more valuable. Needless to say, Dean Ficken and Dr. White themselves are not at all naïve. The latter in particular shows throughout his engaging little book that combination of humanity, humor and humility which, as he himself indicates, is far closer to the heart of good administration than any charts or manuals. Both books may be warmly commended to all who are concerned with college administration, in whatever capacity. Division of Educational Institutions, Board of Education, The Methodist Church, Nashville 2, Tennessee, \$1.00 per volume.

LIBERAL EDUCATION IN AN INDUSTRIAL SOCIETY

by David A. Shepard is the best short statement we have seen of the case for industrial support of education in the liberal arts and sciences. It bases the case on the development through three phases of industry's need for managerial manpower: from the man who learned the trade in the shop, through the man who came in with formal training of a purely technical character, to the man equipped by education to grapple with the really difficult problems—the human problems of an industrial society. "They are problems," says Mr. Shepard, "that call for philosophical and diplomatic skills, for skills in grasping and communicating ideas. Above all they are problems that call for perspective—the ability to relate what is happening today to a historical pattern and to the shape of things to come." Nothing new here, perhaps, for the professional educator. But do educators always act on the belief that "A course in journalism is doubtless valuable, but maybe not if it is given at the expense of a course in European history"? And when a business man of high standing expresses the opinion that "The basic needs of the individual are not material," he may well command attention denied the professor. Public Affairs Pamphlet No. 248, Public Affairs Committee, Inc., 22 East 38th Street, New York 16, N. Y., 25 cents per copy for 1 to 9 copies, 20 cents each for 10 to 99 copies and so on.

ALL MEMBER PRESIDENTS (and their wives, if any) are surely aware that the next Annual Meeting of the Association will be held in Miami Beach, Florida. A more agreeable location for a January meeting could hardly be imagined, but the choice entails some minor drawbacks which the directors feel sure that their colleagues will cheerfully accept as the price of a Florida meeting. We cannot all stay in the same hotel but shall be spread among a group of hotels—none more than four hundred yards from any other. As the hotels simply do not provide single rooms—only twin rooms—the average rate is rather high for a person occupying a room to himself, but you can include your wife (if you have one) without extra charge, or get in for half price by sharing with a colleague. The rooms earmarked for the Association include a few relatively cheap rooms, but of course they are not ocean-front rooms. Because of the geographical situation of Miami Beach, travel too may be a little more difficult than it was to Washington, St. Louis or Philadelphia: there are not too many outlets either by air or by rail and they may be crowded. What all this adds up to is that you should make your arrangements as soon as possible if you have not already done so. In particular you should complete and return the reply-paid postcard to the AAC Housing Bureau, P. O. Box 1511, Miami Beach, Florida, as reservations will be made on the principle “first come, first served.” The theme of the meeting is “American Education and World Responsibility” and we have secured a bevy of speakers of international repute. Printed programs will be circulated in the near future. Meanwhile you may care to note that the meeting will open with the Annual Dinner at 7:30 P.M. on Tuesday, 7 January and run through noon on Thursday, 9 January 1958.

HOW MAY THE STUDENT LEARN?

LLEWELLYN GROSS

PROFESSOR OF SOCIOLOGY, UNIVERSITY OF BUFFALO

IT is perhaps unavoidable that most accounts of the instructional process should be presented in the form of abstract statements, not unlike the reports of research projects which appear in professional journals. What follows herein is more of an interpretative description than an abstract account of how one student, alias Bob Smith, accepted the challenge of liberal education.

Not so long ago, all students enrolled in Personal-Social Orientation, a freshman course at the University of Buffalo, were asked to read Stuart Chase's "The Proper Study of Mankind." Most of the subjects dealt with in this book are familiar to the professional social scientist. In each chapter principles and problems are discussed in a language that can be understood by the literate layman. Witness some of the chapter headings: "How to Design a Pilot," "Common Patterns of Mankind," "Revolt in the Desert," "New Light on Labor Management," "Measuring Public Opinion," "Lessons in Peace and War," "Learning Things," "Communication Lines," "Approaches to One World."

In a subsection of the chapter on "Learning Things" there is a discussion of crime and punishment in which the author makes the point that "punishment and prevention cannot coexist." This is a fresh idea to young Smith, who is disturbed and excited by it. Like John Q. Citizen, he has long assumed that criminals are bad and should be punished, that punishment is the only way of cutting down the crime rate. Emotional tensions and intellectual confusion move him to seek new understanding. During the next class meeting he raises not one question but many, and in the course of the discussion he is reminded by a somewhat wiser student that the actions of men are a product of the conditions under which they live. He is told that since no one is held responsible for his sicknesses so perhaps no one should be held responsible for his misdeeds.

Piqued by curiosity, Smith hastens to his instructor. He discovers that this idea—that human destinies are shaped largely by the conditions under which men live—is a special application of the broader principle that most (if not all) of the events of

nature are tied together by orderly relationships wherein certain occurrences are said to *determine* other occurrences. The latter principle, the instructor tells him, is discussed in books on scientific method, which he is free to examine at the University Library. He withdraws a few books like Larrabee's "Reliable Knowledge" and in less than a week's time gets some grasp of such concepts as hypotheses, empirical data, verification and objectivity.

But a new problem arises. Having gathered from one or two sources that even though men are determined by circumstances they are still free to choose, he feels himself thrown back upon his original assumptions. He reacts against what seems to be an unnecessarily abstract distinction and calls for a concrete description of what happens in "real life." Someone tells him to read Darrow's "The Story of My Life," from which he obtains a common-sense view of how individually unmanageable social forces compel criminal actions. But he is a little disturbed by what he regards as Darrow's "emotionalism" and recalling his earlier reading in scientific method hits upon the phrase "objectivity in observation and analysis" as best describing what he wants.

After making additional trips to the library, Bob Smith finds that crime is a universal pattern of human behavior and that sociologists and psychologists have written a good deal about it. Unencumbered by prepared bibliographies, he canvasses a wide range of source material. In a surprisingly short time his instructor hears him speak confidently of the "socialization process," of the "cultural impact upon personality," of Lewin's "Field Theory" (carelessly, to be sure), even of the "weaknesses" of the great-man theory of history. He connects the latter with Carlyle whom he plans to "look up" some day. (In any case, he will have an alert eye for all future references to this gentleman.)

Undoubtedly Smith's information is thin and his insights crude but he is beginning to develop a sense of direction, an awareness of the necessity for confirmable knowledge in the solution of intellectual and emotional problems. Since his reflections are born of agitation as well as of curiosity, he is in too much of a hurry to dig deeply. Still he feels the near inevitability of cosmic events, the heavy undertow of custom against the tide of social progress.

A time comes when he hastens to ask (quite nearly demands!) what can be done about it: hasn't someone tried to beat the system—to change the ancient view of criminal treatment? A friend has mentioned Steffens and quite appropriately the instructor suggests the autobiography of the distinguished journalist. In comparison with what he has recently read Smith finds the volume easygoing, reads it in one night and demands to know more. This time his manner is a bit contemptuous: "Steffens is good stuff but why haven't the criminologists studied this problem?" Taken aback, the instructor replies: "But they have; Sutherland's recent volume on 'White Collar Crime' covers some of the same problems that Steffens faced, but his analysis is more formal, more in the style of the scientist." Smith asks if the book is in the library and upon receiving a positive nod hastens from the room.

"White Collar Crime" provides additional perspectives for Smith—especially a realization of the power of large corporations in American society. As the semester comes to a close he moves on to Lynch's "The Concentration of Economic Power," and acquires new enthusiasms and new disillusionments. He flip-pantly remarks that he is an economic determinist and believes that maybe there is something good in the notion of balance of power among governments.

So brief an account fails to describe Smith's subsequent learning in the semesters that follow. His acceptance of the primacy of the economic factor in social change is later qualified by the discovery of Max Weber's writings with their complementary emphasis upon the role of ideological factors in human history. Should he seek intellectual sustenance through a deeper renewal of his understanding of science, its methodology and philosophy of humanism—he may eventually conceive of criminal behavior, the process of socialization, the struggle for political and economic power, as aspects of a ceaseless universal process characterized by fluctuating degrees of stability and change, unity and diversity, order and disorder. Concepts of grander proportions will capture the horizons of his thought: the winding and sometimes broken thread of evolution in man and matter; the web of nature with its balances and imbalances; the ebb and flow of cosmic change. He may not understand Einstein but if he ac-

quires, upon terminating his college work, a tough-minded faith in the virtues of sustained inquiry, is there more the instructor can wish for?

Though abbreviated, this story of a single student's early educational growth exhibits both the vital potentialities and recurrent shortcomings of liberal education as we interpret it. Against the claim that he has mastered no body of organized knowledge, we plead the point that the student is set free to develop those latent resources that are maturing at the threshold of his present learning. Against the claim that he will remain ignorant of a host of established facts, we plead the necessity of viewing all facts in the light of their worth or significance for illuminating fundamental principles. Against the claim that his ideas are too often confused, contradictory and disconnected, we submit the thought that the most meaningful, the most original and fruitful kinds of intellectual endeavor are usually found to be nourished in freely contrived environments. No self-motivated, self-directed student ever follows a neat line of study (as his instructors presumably do). His devious course is studded with false starts, with indecisions, denials and counter-affirmations; yet there is a thoroughness of personal commitment that is scarcely ever achieved within the borders of conventional courses. We believe that any student who has felt deeply the effort and uncertainty that must be called forth by each new discovery, however tentative, grows to understand that genuine knowledge is perennially sought though rarely realized, and that it is the quest for wisdom alone that counts in the enduring achievement of mankind.

COLLEGE GIVEAWAY

PERRY EPLER GRESHAM

PRESIDENT, BETHANY COLLEGE, WEST VIRGINIA

LAST June a bright high school senior in a Midwestern town received scholarship offers totaling more than 25,000 dollars. After shopping around through the list she accepted one of the more opulent bids which will provide her with 4,000 dollars in four college years. Her parents are well able to pay the total cost of her college education. To win a scholarship and take a free ride through college seems quite the thing to do.

A top football player has a still better opportunity. With a high IQ and a backfield reputation a young man can pick his school for a scholarship which will enable him to live and learn at college expense for four years. The prosperity of the family has nothing to do with the size of the award. Good students who play winning football are hard to get. The competition is keen and the youngsters are willing. Any first-rate athletic director can justify this practice on the perfectly logical theory that the boy earns his way by his skill. Even the economics of the arrangement appear to be in order—good players make big gate receipts.

Even those devoid of athletic prowess are in for some healthy offers if they happen to fit scholarship categories that enable them to qualify for a free college education. Prospective musicians, scientists, ministers, teachers, entertainers and journalists, or fortunately located young people, find the hand of some college officer outstretched with a substantial grant for the taker. Today's youth are consumers at heart. They know how to pick out the college that offers the honor and the reduced fees wrapped up in the most attractive package. Talk among secondary school seniors tends to enhance the importance of getting a scholarship. Youngsters who pay their own way go unheralded.

The college loan fund appears to be a casualty. Why should a student *borrow* funds when he can get his academics for nothing? The fact that a college education is worth \$100,000 to the average person in a lifetime seems to be irrelevant to the situation brought about by eager philanthropists who wish to help young people, eager recruiters who need trained personnel for their operations,

and eager educators who can improve their approach to the legislatures or prospective donors by virtue of certain types of students. The relation between need and scholarship inducements is just now becoming apparent. The practice of grants for need alone is still far from general. Scholarships which originated as a device whereby able youth who could not afford college might be enabled to attend, have managed to get so far out of hand that a student who pays his own way is one kind of a "sucker"!

The effect of this situation is unfortunate for the colleges but far worse for the students. The just balance between value paid and value received is destroyed. Persons who come to expect a free ride through college tend to expect a free ride through life. The welfare college is an ideal preparation for a welfare state. There is a yet more deadly consequence for character. The young person comes to feel that he is doing somebody a favor if he goes to college. Instead of the garret room and the frugal planning to obtain an education, the well-fed, well-housed and well-clothed youth swarm the campus with the easy assumption that it is good of them to come and that the faculty should pamper them in every possible manner. Motivation for hard study is impaired by this assumption. The well-supplied become the well-spoiled.

College administrators are caught in the squeeze. While tuition covers only about one half of the educational budgets in most institutions, vast amounts of that source of revenue for poorly paid faculties go back in discounts to overpaid students. In many colleges there are students who receive each year one fifth as much for going to school as the teacher receives during the same period. "Giveaway" is an endless game. There is no good place to stop when a program of scholarships has started. Competition for good students gets tougher as more people head for college and standards go up. The vast numbers who swell the enrolments only tempt the colleges to buy the best in academics, athletics or particular talents cherished by various schools. Admissions counselors bid against each other in such a manner as to make the student feel famous and the faculties look ragged.

A constructive solution to the problem is not easy. A new public attitude must emerge before balance is restored and a sound relationship between value received and responsibility for payment is established. The fact that many tax-supported

schools, which by their nature subsidize the cost of tuition, have now entered the scholarship field by soliciting industry and alumni to pay board and room for students, complicates the picture still more. The simple morality of the matter is that he who benefits should pay to the best of his ability. It is unfair to the many young people who do not attend college to pay the cost of giving their more fortunate colleagues an education that enables the graduates to outstrip the others to the tune of \$100,000 additional income in a lifetime.

Four corrective measures appear to be indicated. Scholarships should be confined to need, parents who pay full tuition for their children should be honored, educational loans should replace many scholarships and a new system of recognition devised for scholastic excellence.

There is a genuine need for scholarships to help able students who could not otherwise attend college and who cannot borrow the money required. Many college officers are tending toward the worthy goal of limiting scholarship grants to cases of this kind. A careful review of financial ability should be a preliminary to any award. Even then it would be appropriate for the grant to become a long-term loan after the first testing year of college is completed. Presidents of private colleges have learned from bitter experience that to recover the money later through alumni campaigns is a weary and uncertain business: those who received the most are often inclined to give the least. It would be just as logical to provide free legal services or free medical services as to provide free educational services for American youth.

The parent who sacrifices to send his son or daughter to college is worthy of honor—like the man of modest means whose son could have had a generous scholarship but who pays full tuition on the good, sound, moral ground that he can manage and does not wish to have his son get an education for nothing. Substantial citizens who bear their own medical expenses with pride should likewise pay the educational expenses of their children. The motivated student who works his way through college deserves the applause rather than the person who gets a windfall. High scholarship merits acclaim, but free tuition for people who could pay is not an appropriate mode of expression.

The student who needs scholarship aid should never be made self-conscious about his need, but the student who pays his way deserves like treatment: he is no second-class citizen.

The logic of loans for education is convincing, but the practice of educational borrowing is unsatisfactory. There is no good reason why a person should not borrow on a long-term basis for anything as valuable as a college education. Benjamin Franklin believed learning to be the best investment. "Put your money in your head," he advised a lad, "and nobody can take it away from you." The moral responsibility which a young person derives from paying for his own education out of subsequent earnings is one of the great by-products of his collegiate experience. We have no right to deprive people of this privilege. It will be a good day for America if and when loan funds of a substantial nature develop in connection with colleges so that scholarships can provide the beginning year for those who would be excluded on economic grounds and loans can see them through to graduation. For those who can afford college—let the one who benefits pay the bill!

Students who love learning and have unusual intellectual ability must be identified, recognized and honored. This can be accomplished by awards that carry prestige rather than by a college dole which impoverishes the people who can afford to pay. The Rhodes Scholarships, which bear meager stipends, are far more cherished than the vastly larger awards which offer more cash and less honor. Medals, honor societies, recognition convocations and appropriate notice on the part of the public can mean vastly more than unneeded cash. Some awards might carry with them cherished academic privileges in order to provide still more scholarly incentive, but let financial grants be reserved for those who have genuine need and who could not attend college without help. Colleges are for learning—not free resorts provided by generous friends and relatives such as our beloved Uncle Sam.

THE ENGINEERING PROFESSION CONSIDERS ITS EDUCATIONAL PROBLEMS

A Forgotten Episode of the Centennial Exposition of 1876

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CURRENT concern with the objectives of professional education, and particularly with the liberal elements in its curricula, as represented by the research project headed by Dr. Earl J. McGrath, former United States Commissioner of Education, has peculiar relevance to the history of engineering education. As a relatively new field, itself a primary product and symbol of an age of expanding technology, the engineering profession was from the first conscious of its difference from, but also of a kinship with, the older-established professions of law, medicine and the ministry. Its recurring consideration and review of educational aims was revealed most recently by the Grinter Committee investigation for the American Society for Engineering Education, and comprises an important but neglected theme of American social and educational history.

In its continuing and persistent search for an appropriate curricular program, engineering education has had an ambivalent record. It both derived and departed from—indeed revolted against—the traditional sources of classical education; it has aspired to develop its own directions and conventions. The course of its evolution is punctuated by a long succession of projects, plans and proposals, beginning with the first modest ventures of Amos Eaton and Alden Partridge, continuing with the more mature programs of B. F. Greene, the Reverend Francis Wayland, William and Henry Rogers, and extending to the recent and contemporary Wickenden, Hammond and Grinter Reports.

One episode in this historical record has been little noticed and yet constitutes an illuminating and significant landmark in the development of engineering education. It was no less an event than the first comprehensive and formal discussion of the subject of technical education on a national—almost an international—basis, thereby revealing the early awareness and concern of the engineering profession as a whole with this vital topic. This

discussion occurred in 1876, in conjunction with the Centennial Exposition at Philadelphia, which itself marked a noteworthy stage in the political, technological and cultural development of the nation. In some respects this review of engineering education in its first formative stage anticipated and prepared the way for the proceedings at Chicago, at the Columbian Exposition of 1893, which ushered in the first meeting of the newly organized Society for the Promotion of Engineering Education.

What distinguishes the debate of 1876, aside from its pioneer character, is the fact that it engaged the engineering profession as a whole—those practicing it as well as those teaching it. Indeed it was initiated and sponsored by the practitioners, and was organized and conducted under the joint auspices of the two existing associations of engineers, the American Society of Civil Engineers and the American Institute of Mining Engineers, at a time when the teachers of engineers were neither very numerous nor as yet fully conscious of their community of interest. Moreover it was brought about by the almost singlehanded effort of Alexander L. Holley, one of the most significant and dynamic figures in the annals of American engineering, whose career and whose contributions to the various phases of engineering, including the development of its practice, education and professional literature, still remain to be explored and recorded.

Holley initiated the discussion when, as President of the American Institute of Mining Engineers, he delivered a challenging presidential address at the annual meeting in Washington, on 22 February 1876, on "The Inadequate Union of Engineering Science and Art." Formal engineering education was then scarcely half a century old. Rensselaer Polytechnic Institute had celebrated its semi-centennial anniversary two years earlier, and it was actually little more than a quarter of a century since B. F. Greene's extensive reorganization of the curriculum both in length and content had been introduced there. Massachusetts Institute of Technology had just completed its first decade of actual operation, while the few other schools and courses of engineering were as young or little older.

What prompted Holley's criticism of engineering education was his own experience as student, practicing engineer and school trustee. The son of an industrialist and former Governor

of Connecticut, and the first graduate of one of the early courses of engineering education, introduced by President Wayland at Brown University in 1850, Holley had moved through a varied succession of engineering activities in which he displayed a versatile capacity for both the theoretical and practical aspects. In particular he revealed a flair for fluent self-expression, both oral and written, and became indeed an early prototype of the consulting engineer and the technical journalist. As a much-traveled observer and reporter, he served as an intermediary between English and American engineering, and was largely responsible for the transfer and adaptation of the Bessemer steel technology to the United States after the Civil War. It was this phase of his career that brought him to Troy, New York, where he supervised the construction and operation of the first Bessemer plant in America. Here too he soon became a member of the board of trustees of Rensselaer Polytechnic Institute, at a time when it was experiencing many trials and difficulties under B. F. Greene's overly ambitious "True Idea of a Polytechnic Institute." As chairman of a committee of the the board of trustees, Holley was the moving spirit and principal author of a report that appeared in 1870, making recommendations for the revision and renewed implementation of the Rensselaer program.¹

It is in this context of rapid progress in a new and fertile field of engineering that Holley's concern with engineering education takes on special significance, and in his capacity as a founder and president of the American Institute of Mining Engineers he was able to raise it to a national level of controversy and debate in 1876. In his presidential address Holley indeed posed the issues which have comprised the basic dilemma of engineering education ever since, and in this fact perhaps more than in any specific solution offered lies the chief value of the discussion precipitated by Holley's challenge. On one major issue Holley left

¹ For the most complete account of Holley's life thus far available, see the "Memorial Address" presented by Dr. R. W. Raymond before a joint meeting of the three engineering societies on 1 November 1882, commemorating Holley's early death, which was published in the *Transactions of the A.S.M.E.* for 1883 (volume IV, pp. 51 ff.). Under the *nom de plume*, Tubal Cain, Holley wrote many technical articles for *The New York Times*, and reported the maiden voyage of the *Great Eastern* to America in 1860 (James Dugan "The Great Ship," New York, 1953). See also "Memorial of A. L. Holley," New York, 1884) *passim*.

no doubt, and his observation sounds familiar and almost contemporary: "It is useless to disguise the fact that the want, not of high scholarship but of liberal and general education, is today the greatest of all the embarrassments which the majority of engineering experts and managers encounter. This statement cannot be deemed uncomplimentary to the class, seeing that they have risen to power despite the embarrassment . . . , and it seems of the first importance to promote, if not almost to create, a public opinion, that liberal and general culture is as high an element of success in engineering as it is in any profession or calling."²

Holley's quarrel was primarily with the "want of coalescence, ranging from indifference to antagonism between its scientific and practical branches. . . ." "The first step," he said, "is to recognize the fact. . . . The next step should be, not I think to attempt any violent alteration in the existing conduct of engineering by the men who are now in active service, but to change, if I may so say, the environment of the young men who are so soon to take our places, in order that their development may be larger, higher and in better balance." Speaking primarily from his experience in metallurgical engineering, Holley argued "not that mere common schoolboys shall go into works and then into technical schools, but that young men of more advanced general culture, when they do begin the business of technical education, shall apply to nature first and to the schoolmaster afterwards." He proposed that the managers of the existing works should encourage, and should provide facilities for, such practical training in the art of engineering, to prepare and mature students for more formal schooling in the science of engineering. Ironically it was Holley's contention that technical education, having separated itself from the traditional type of education, was now itself divorced from the practice of the profession.³

Holley was not content merely to bring the issue to public notice at the Washington meeting of the Institute of Mining Engineers. A joint committee of the civil and mining engineering societies was set up, for which he served as secretary and which arranged for a joint meeting in June 1876, to discuss the

² "Discussions on Technical Education," published as part of *Transactions of the American Institute of Mining Engineers*, IV (1876) p. 18.

³ *Ibid.*, 11 ff., 23.

subject at Philadelphia, on the occasion of the Centennial Exposition. Nothing was left to chance: the Joint Committee prepared a questionnaire which was sent to a selected list of engineers, who were invited to participate in person or by written communication in the ensuing discussion. Approximately half of those invited responded, and some two dozen individuals actually took part, most of them in person, in the two-day session held at the Franklin Institute, 19-20 June, under the guiding and presiding hand of Dr. R. W. Raymond, who described Holley as the man "who caused all this trouble by his words and set the two societies by the ears, and brought all of us together here to debate and discuss."⁴

Among the participants were such distinguished practicing engineers and industrialists as Coleman Sellers, President of the Franklin Institute; Colonel W. Milnor Roberts, Vice President of the A.S.C.E., whose reminiscences harked back to the era of the self-made engineer; Robert W. Hunt and Lewis Haupt; as well as educators like Dr. R. H. Thurston of Stevens Institute, Dr. C. O. Thompson of the Worcester Free Institute, Professor Thomas Egleston of the Columbia School of Mines, and J. B. Davis of the University of Michigan. Lending an international flavor to this first symposium on technical education were contributions in person by Dr. H. Wedding of Germany and Captain Douglas Galton of London, and a written communication by Professor Akerman of Sweden. The resulting papers and comments were collected and published as a Supplement to the Transactions of the American Institute of Mining Engineers for 1876 (Volume IV), and much of this material was used in 1891 by G. W. Plympton, director of night courses at Cooper Union, and editor of *Van Nostrand's Magazine*, in one of the first of those practical manuals, "How to Become an Engineer."

In the two-day debate that developed at Philadelphia, one topic produced complete consensus. As Dr. Raymond, the presiding officer, summed it up, "It has been a very remarkable discussion in some respects. The unanimity of feeling in one particular has been manifest, namely, as to the value of broad and general culture. This is very agreeable, because it shows that all the engineers are in favor of that thing; yet I may say

⁴ *Ibid.*, 3 ff., 77.

that the parents in this country are just the other way." In the heyday of the practical, self-made man, Dr. Raymond punctured the myth by pointing out that "poverty, ignorance, isolation, difficulty are not elements of strength, and strength only can triumph. . . . A man who is truly a man will not be enervated, but enlarged and stimulated by liberal culture." None was more conscious of it than "our self-made men". . . . "With due caution against the waste of time, I cannot doubt that general culture, though it may not be the quickest preparation, will lead to the best results." Raymond concluded that, despite the success of the practical man, "a young man makes a mistake, who, because he is going to take a technical education, deliberately decides he will not have any general culture to begin on."⁵ In this he was supported by Coleman Sellers, who advised that "by not attempting to teach too much 'practice' in the schools, time is left to give a good grounding in generalities, which cannot fail to be of use in any walk of life."⁶

Equally emphatic was the agreement, by no means inconsistent with the former, on the practical requirements and necessities of engineering education. As one of the speakers, the mining engineer Frederick J. Slade, put it: "If it were necessary to choose between a strictly technical education and a more general education, the latter would be more desirable . . . , leaving the practical details to be learned afterward, in that school of actual practice from which the engineer never graduates." This pointed up the division of opinion on the major issue formulated in the debate, as to whether the school or the field and the shop were to precede and to predominate in the actual acquisition of engineering training. According to one summary, the poll among the participants was equally divided between school and field, while a larger number, twelve in all, favored a compromise proposal of a parallel program of theory and practice, combining both at the same time or in alternating periods. Frederick Slade formulated the dilemma of engineering clearly: "In the school they are presented as problems solved; in actual practice as problems to be solved." The former method tended therefore to give "a false idea of complete mastery of the profession, the precise reverse of that modesty which is forced upon one, in the latter case, by

⁵ *Ibid.*, 50, 77.

⁶ *Ibid.*, 61.

the uncertainty whether he shall be able to reach a solution. . . . It is only when the sweat comes out over a man in these emergencies, when he knows that something must be done and done quickly, that he begins to lay up valuable experience. . . . In a word then, let the schools give a liberal and scientific education, . . . and let the acquisition of practical knowledge begin and go on . . . after the school course has ended." The civil engineer J. Dutton Steele deplored the fact that "our present system tends too much toward binding up the minds of our young men in books, and cramps that free range of thought which is necessary to enable them to grasp the multifarious professional demands of our country, . . . and consigns them to the more sedentary duties of the office. . . ." He advised that theory and practice "be pursued in alternate years, and so continued until the desired amount of education is obtained." Eckley Coxe and William Shinn struck a still more practical note by insisting that "the value, nay the necessity, of precision in measurements and in calculations . . . should alike extend to their commercial transactions, to their business expressions. . . . More engineering works are financial than physical failures." Hence arose the need for training in accounts, business and law.⁷

The educators participating in the discussion acknowledged the validity of the criticism by admitting, as did Dr. R. H. Thurston of Stevens Institute, for example, that "Boys are sent to technical schools without well-developed habits of study, with insufficient and superficial preparation, with minds unripe. . . ." He advocated "a mixed course of study and practice, extending throughout the early life of the man up to his final and complete immersion in the practice of his profession," and he described the progress being made with "workshop and laboratory practice given simultaneously with tuition," at Stevens and elsewhere. Professor Fairman Rogers advocated the advantageous use of vacations for this purpose and criticized "the disposition in all our schools and colleges to teach too many subjects. . . ." Dr. C. O. Thompson however argued the values of the new program developed under his guidance at the Worcester Free Institute, combining productive shopwork and school: "By the blending of school and handicraft we secure an equality of social regard. . . .

⁷ *Ibid.*, 93, 125 f., 143.

There is no chance for the scholar to discriminate against the workman, nor for the reverse." Professor Richards of Massachusetts Institute of Technology commended the new metallurgical laboratories being developed there, as a "synchronous arrangement of practical and theoretical work."⁸

Enlarging on Robert Stephenson's dictum: "We have found it (engineering) a craft, and we have left it a profession," the discussion made frequent appeal to the educational methods of medicine and law by comparison with technical education. A. P. Boller, a graduate of Rensselaer, deplored what he called "the engineering of the schoolmaster," and the anomaly of the technical schools which began as practical enterprises but "have been abandoned to those who have either had no experience in technics, or experience in very limited degree." In contrast to law and medicine taught by experts, he asked "how much more ought our engineering schools to select for their chairs of applied science, men who have had experience as practicing engineers." Boller questioned the merit of "the toy workshops of the schools themselves," as well as the "mercantile philanthropy and harmony of action between schools and the owners or managers of works hardly to be expected this side of Utopia." He therefore proposed withholding the degree of Engineer until after the completion of a "post-graduate course" of work in field or shop, since "it cannot be too strongly insisted upon that the school cannot make an engineer, even if it crams him with all the book learning of technics."⁹

This suggestion of dissociating the engineering degree from formal schooling alone won considerable support and prompted the only attempt at practical action by the joint meeting. Ashbel Welch moved to recommend that the title of Engineer be reserved for those who have acquired experience: "To those that are really entitled to that name, the title of civil engineer itself becomes meaningless from the fact that one of those boys that are called civil engineers is put upon a par with the man who has been in the profession thirty or forty years, and the title is of no use to him." Although several others were ready to second this resolution, Dr. Raymond as chairman declared it out of order, exceeding the authorized purpose of the meeting, but

⁸ *Ibid.*, 31 ff., 40 ff., 74 f., 109 ff.

⁹ *Ibid.*, 53, 84 ff.

added the hope that each society might consider and act upon this "excellent suggestion" independently. On this note, and with prophetic words of summary, this first of many discussions of technical education was concluded: "We have got to learn more than our fathers, and yet (do) not live longer. . . . Change in methods, not merely subjects of instruction, will help us much. . . . It should also be remembered that the establishment of such training-shops as those at Worcester, Hoboken, Ithaca, and some other places requires money endowments of no mean extent. . . ."¹⁰

¹⁰ *Ibid.*, 127, 129.

THE WORLD'S MOST NORTHERN UNIVERSITY

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IMAGINE a territory twice the size of Texas, yet containing fewer people than Nevada. Imagine a land where the temperature rises to 88° in the summer and plunges to 60° below zero in the winter. Imagine a country where the sun is visible virtually all night on 21 June and only for an hour or two during the day on 21 December. Put a university in the middle of such an area and you have the University of Alaska—located at College, five miles from Fairbanks, heart of America's great northern territory.

Some time ago several students and instructors were gathered before a microphone in Fairbanks at radio station KFAR. Just before air time, one of the professors turned to the boy next to him:

"I didn't see you on the bus, Jim. How did you get into town?"

The answer came nonchalantly:

"With my dog team. It took about 25 minutes from College."

While dog sled is not the normal means of commuting for Alaska students, it is certainly not unknown. Usually each year one or two people on the university campus have their own dog teams and sleds.

Ordinarily I lecture at Miami, the most southern university in the United States. Twice however in the past seven years I have been invited to teach at the world's most northern university. Three of the four journeys back and forth have been made in January by bus up or down the Alaska highway. Both times, on returning to the metropolitan United States, I have been startled by the very slight awareness students and professors have of the extent and character of this great northern land of Alaska.

Consider for example the size of Alaska. Outside my office used to hang a map of the United States with Alaska superimposed on it. The outer Aleutians were located near Los Angeles, Point Barrow near St. Paul, and Ketchikan close to Jacksonville.

A great many people think of Alaska as a land of snow and

ice. Alumni of the University of Alaska will tell you that at Fairbanks dust is often a more serious problem than snow, that the territory has many modern and up-to-date stores, office buildings, movie houses and schools, and that, far from its being inhabited exclusively by Eskimos living in igloos, most people dwell in wooden houses just as in many parts of the United States proper. To be sure, there are some Eskimos along the Bering Sea and Arctic Ocean and many Indians in the interior. Chances are however that one can spend a lot of time in Juneau, Anchorage or Fairbanks, without seeing more than two or three Eskimos and half a dozen Indians. The people one meets in Alaskan towns are everyday Americans from the States. Construction work, the professions, military service, mining or education have brought them to the territory.

With a few exceptions, life at the University of Alaska is similar to life on any small college campus. The 500 day-school students have the same type of instruction as at any college. If one turns the pages of the *Denali*, the school yearbook, he will see pictures of the hockey team (the "Polar Bears"), the university chorus, the R.O.T.C. and various student clubs. Skiing, ice skating, "broom ball"—a game like hockey played without skates and on the ice, with a volleyball used instead of a puck and brooms instead of hockey sticks—moose hunting and gold panning are some of the things students like to do.

Maybe you would like to meet a typical student. One I remember was Allie Murphy. Allie came from Indiana and was studying business administration. He worked during the summer holidays in the school cafeteria to earn enough to pay his expenses during the year. Allie was selected by the dean of men as having the best decorated and most attractive dormitory room; he was also said to be the best-dressed student. Since he had studied voice for many years, Allie found time to make public appearances singing; since he had a fine record collection, he sometimes presented record concerts for the students during the lunch hour. Allie was one of the biggest boosters the university had. Incidentally he was a Negro.

The courses available at Alaska include the usual liberal arts subjects together with anthropology, engineering, mining, wild life management, geophysics, education and business administration. Alaska is an anthropologist's delight. Remains of the

prehistoric hairy mammoth and of the early human immigrants to North America, who crossed the Bering Sea from Siberia, can be seen by students in the laboratory and on field trips to archaeological sites. Gold and coal mines play host to mining students. The school grants baccalaureate degrees and, in a few specialized subjects, graduate degrees.

Many of the teachers and students have interesting hobbies. I recall that physicist Harold Leinbach maintained his own amateur radio station, KL7AOC. Professor Lorraine Donoghue made recordings of Eskimo music. Lacking suitable housing, students Helen and Wendell Oswalt built themselves a *barabara*, a native-style sod house. When completed, it had electric lights, cooking and washing facilities, together with attractive furniture which the Oswalts made.

Besides classrooms and dormitories, the university has science laboratories, a substantial library, a cafeteria, a coffee shop and student recreation rooms. Much of the service work around the university is done by students who work part time as janitors, dishwashers, library assistants, power station helpers, truck drivers and carpenters. The money they make helps put them through school.

Alaska is strictly coeducational. The girls have their own dormitory facilities and lounges. Teas, dances, costume parties, are always on the social calendar each year. While girls wear ski suits frequently during the coldest weather, male students sometimes affect beards.

Who are the students who attend the university? They come from all over Alaska and the United States. The unique location of the school, its excellent resources for anthropology, geophysics, conservation, mining and engineering, attract people from far and wide. Students interested in mountain climbing, wild life and Arctic studies mingle with students interested in the Victorian novel and Alaskan history. Faculty members bear degrees from the best American, Canadian and European universities.

Alaska does not have the world's largest university, but it does have the world's most northern institution. As one student said:

"Where else can you sit in the class of a professor who has shot a bison, or drink coffee with a student who has climbed Mt. McKinley?"

THE EDUCATED FREE MIND

FREDERICK DE WOLFE BOLMAN, JR.
PRESIDENT, FRANKLIN AND MARSHALL COLLEGE

MANY years ago a very wealthy fellow approached the wisest man of his day to confirm the belief that money is the source of happiness. Our wealthy friend—he was “as rich as Croesus”—was infuriated when his consultant repeatedly named as happy only those already dead and finally explained that no one can know of another whether his life has been happy until he has come to the end of it.

It is unlikely that Solon would have excused college presidents from his prescription that we can judge of a man's happiness only after his death. Anyway, in the popular mind, college presidents just aren't supposed to be happy—at least while they are still alive! And in the end they are usually relegated to a kind of limbo—while trustees, faculty, alumni, students and the world at large first make clear what prexy *ought* to have done—and then pass slowly heavenward.

In reality college presidents are very ordinary fellows with typically mundane hopes and frustrations. Occasionally, let us believe, they are dedicated to quite lofty but acceptable aims for mankind. Ultimately they should disagree both with Croesus and Solon. Neither a fat bank account nor longevity without disaster are for us tokens of true satisfaction. In America, at any rate, educators are likely to take a Promethean attitude that happiness is an active and passionate state of affairs and that to snatch it from heaven takes a lot of patient and painful effort. Moderately utilitarian in its outlook, education has long been the business of demonstrating that more often than not it is better to be Socrates beset by problems than a pig tranquilized by the nearest mud hole.

The job of college presidents then is to do all in their modest power to delineate and further the best ends for man.

Possibly the greatest task the college president faces is to help create that condition of human freedom from which alone may spring certain rational and vocational benefits for those around him. Freedom of the mind and freedom in our careers are not

NOTE: Inaugural address, Lancaster, Pennsylvania, 6 April 1957.

easy to come by. What is traditionally called academic freedom—a condition of the absence of undue restraint—is a necessary but not a sufficient condition for the benefits we have in mind. Freedom from prison never bestows on anyone that more difficult freedom, the freedom to be productive and to achieve what is good for oneself and one's society. The nurturing and stimulus of that freedom to achieve what is or may prove beneficial to mankind should be the sun of every college universe.

It would be fun for me today to talk about my dreams for Franklin and Marshall and tell why I look forward with great excitement to my association with the College. But let me descend from high plateaus and dedicated hopes to dwell for these few moments on the plains of our educational problem—man's freedom to achieve. My remarks will surely be general and only stress what is long known. But the core concerns of the liberal arts for undergraduates forever need reemphasis, and I make no apology for repeating what is too often forgotten.

Two aspects of freedom as roads to happiness which I consider the responsibility of colleges and universities are, first, the training of intellectual ability and, second, the provision of a proper context in which to exercise that ability. The educated free mind is a mind at work, trained to reflect upon appropriate materials which will yield desired results. The mind's eye must be focused on the right subject matter. As Michelangelo said of his work, we must *see* a David in some chunk of marble—and then chip away the surplus.

Training of the intellect is the prime task of our liberal arts colleges.

When I was teaching philosophy at Columbia University just at the outbreak of the War, special agents of the government came to me to ask about the abilities of certain former students. The students were being considered for jobs which would involve breaking enemy codes. Now apparently there are standard formulas used to break down codes, but of course when we or the enemy devise new codes we try to invent a system of communication which cannot be analyzed by any known formulas. So code-breaking requires the greatest exercise of mental gymnastics—as much intellectual ability as we can bring to bear on something completely mysterious. The government agents made special inquiry about student performances in mathematics and

philosophy, presumably because these disciplines were high training ground for intellectual ability, or at least good clues to the effective use of the mind in constantly changing contexts for which rational ground rules must be formulated.

What we are referring to here may be the highest order of trained intellectual ability or mental gymnastics. But real intellectual ability is the condition for effective problem-solving from the research laboratory to industrial practice. It is a popular slur to refer to those who have and use trained intellect as "eggheads." But please, Mr. Luce, America is great because of "eggheads," she will survive only as we have more "eggheads," and it is the first job of our liberal arts colleges to make sure of a plentiful supply of good, solid "eggheads."

The citadel of learning is built, as James Conant rightly observed, on the search for warranted beliefs. But warranted beliefs, images like Michelangelo's vision of David, don't come to mind in non-aesthetic realms simply by free association. A foolish consistency is surely the hobgoblin of little minds, but the little mind is inept not because of intellectual consistency but because of an inappropriate or misapplied logic.

The Newtonian world collapsed when men's minds could, as Whitehead suggests, ask and then answer new questions about reality. Our knowledge of atomic energy is a dramatic example of the powers of carefully trained imagination which I have named true intellect. The search for warranted beliefs is dependent upon continual mental gymnastics, and without strenuous intellectual exercise and fitness many important problems we confront will continue to be problems. Our liberal arts colleges must accept the job of training more problem-solvers of the highest order.

I wish I could persuade our undergraduates of today to take this business of mental gymnastics most seriously. Without dragging out the red herring of the transferability of skills, I am confident that the curriculum of the liberal arts provides by its variety of subjects and methodologies the kind of mental discipline we require in our practical living. I leave to the faculty the gentle but critical art of persuading our students that from the seeming conflict of ideas and arguments in our liberal arts program the end desired is training of intellectual ability to the highest level possible for each student.

Here is a task not easy for teacher or student. It requires something special in the classroom, library and laboratory which should be nearly all-consuming if you want the benefits of higher education. Just before he died in 1936, the Russian scientist Pavlov left as a bequest to the academic youth of his country who wished to devote themselves to science a precept which applies to all college students. His three-fold advice was: gradualness, modesty and passion. I commend that trilogy to American undergraduates today.

Besides training in intellectual ability—fitness through mental gymnastics—the education of a liberal arts college should offer its students the chance to decide on or confirm their choice of a career.

How you will spend your life, what you choose to work at with heart and mind and soul, is—second only to marriage—the most important decision you ever make. In point of fact many of us are uncertain just how we did make the decisions which brought us to our present positions.

Ideally—and let us stick with ideals in these few moments—the liberal arts curriculum with its cyclorama of the humanities, the social and the natural sciences should be a test of our tastes and determinant of our interests. Vocation in the ultimate sense should be the total effect of a liberal arts college education.

A friend of mine who sent his daughter to one of our leading liberal arts colleges was dismayed when the girl selected a major that would be practical for a career. As he complained, "I sent her to a liberal arts college not to learn to do anything in particular." My friend had the good sense to laugh at himself later. He soon came to see that the mind in a state of indecision or inactivity is never free, that attachment to a field of action is one of the great triumphs of growing up.

In reality, the student mind does not photograph some great panorama of human activities, diligently scrutinize each part and then carefully align its tastes and abilities with that part judged most fit for it. No one can suspend judgment so dispassionately, nor do we really learn what we might be by a mere spectator attitude. We glance at or hear about something, and it fails to interest us. But then one day, almost without awareness, we are drawn irresistibly deeper into some vein of human knowledge and action. We learn by being drawn into that vein,

by being tantalized with problems and learning to solve some of the problems—and having an appetite for more.

The real purpose of the great variety of subjects in our liberal arts curriculum is not to instil a plethora of scattered facts about an increasingly complex world, but to provide a safe laboratory for a sequence of intellectual and emotional experiments of the kind I have been describing. And the assumption we make is that we need to live a variety of lives, to know intimately divergences of human taste and effort, before we select one field for our life interest. In effect, we ask our students to take a long look at that critical game of "What's my line?". This game has high stakes. Ideally, of himself, the student reflects Johnson's comment:

Each change of many-colour'd life he drew,
Exhausted worlds, and then imagined new.

Now this aspect of the liberal arts curriculum does not always work, and we may as well be frank about it. Some students decide early just what they want to be in life and anything off the straight road to that career irks them. I remember a young engineering student in my course in freshman humanities some years ago who bluntly told me that, while he knew he had to get at least a C, he had no other interest in the course, and would I please warn him when he was in danger of failing. With considerable realism and barely restrained indignation, I immediately gave him the desired warning. Perhaps throughout the rest of the year I accepted his case as a challenge and directed more than his share of my attention to him. By the end of the year both of us were surprised to discover not only that he was getting honors grades in the course but that he had considerably more interest in the literature and philosophy he was reading than in engineering. He proceeded to graduate work in English and is now happily teaching English in college.

My point is not that students should change their goals but that premature choice of a career may be misleading and dangerous. Finding ourselves selecting the kind of work which best fits us, is sometimes a bit tedious, but it can have its thrills and even curious contradictions which may eventually lead to genuine and free choice. The selective industry of the mind, as William James pointed out, is at its height when we choose between

what is merely possible and what shall be real and actual about ourselves.

In the face of the increasing specialization and vocationalism in our undergraduate programs in colleges and universities, I suggest that the liberal arts curriculum is more necessary than ever before as a condition of true intellectual freedom.

These two conditions of human freedom—disciplined intellectual ability and discernment of a proper field for action—should be the rewards of four years spent in a college such as this. Neither students nor faculty should settle for less, and I dare say society cannot realistically ask for much more. Here are the prime jobs of higher education, jobs which if well done will supply our society with the skilled manpower needed for leadership in the professions, business and industry.

Not all youth can or should be tried by the rigors of our liberal arts colleges. As the population increase inflates our enrolment in higher education from the present three million to six million or more students in the 1970s, other kinds of training facilities beyond high school should and will be built. Already many states are constructing two-year community colleges to serve the ever-increasing proportion of young men and women who need more knowledge than a high school education can provide. Our undergraduate schools of education, commerce, engineering and the like will continue to train for immediate, specialized work. Moreover liberal arts colleges must show much more responsibility than in the past in bringing specialized educational support to business, industry and the professions in their communities through new programs of training.

But a core task will always remain to the liberal arts college like Franklin and Marshall: to train, generation after generation, a small coterie of specially qualified men and women who will ask new questions, break the barriers of the unknown, solve scientific, social, humanistic and industrial problems—and be capable of formulating new problems. Without such training for an admittedly small but extraordinarily important part of our population the resources of our civilization will never be exploited, and we shall be dead to the many possibilities of human happiness.

HOW WE GOT ACCREDITED

GUS TURBEVILLE

PRESIDENT, NORTHLAND COLLEGE

ON 5 April 1957 Northland College became a member of the North Central Association of Colleges and Secondary Schools and is now considered to be fully accredited. Inasmuch as the school dates its founding back 65 years to 1892, we feel that this is indeed a momentous accomplishment. It is a wonderful sensation to be able to hold our heads up in the great community of accredited colleges and feel that "we are one of you!"

Perhaps by the very nature of this institution and its location, accreditation was of necessity a long time in coming. Northern Wisconsin, in which Northland is located, is an area that is sparsely inhabited and has a low per capita income. In fact the whole of the northern halves of Michigan, Wisconsin and Minnesota has only one private, non-sectarian, liberal arts college and that of course is Northland.

For many years the college was operated in some respects as a mission school to help provide an education for needy young men and women of this area. It was not thought that the college was able, or that its nature required it, to be a member of the North Central Association. When the necessity for this type of accreditation became acute, conditions were unusually hard at the college.

In 1953 (the date the new administration came in) full-time enrolment was down to 162 students. There were 13 girls in a dormitory built to house 90. Each year the college was running a serious deficit and funds to meet the shortage were taken from the permanent endowment account. There were many who thought that the days of the college were numbered and that the doors and windows would soon be boarded up.

The conditions producing this unfortunate situation were in many ways beyond the control of any individual or group of individuals. In 1953 many of the nation's private colleges were in difficult circumstances because of several factors. For one thing the postwar boom of G.I.'s had necessitated the colleges' greatly increasing their staffs and facilities. Now that the boom was past, they were stuck with a heavy overhead. The young

people of college age in 1953 had been born during the depression years and that was a period with an unusually low birth rate. This in turn meant that the number of college students was less than would normally be expected. In addition, the colleges were still feeling the effects of the Korean mobilization which cut down on the number of young men attending college. Industry had not yet begun its really heavy help to the colleges. Thus conditions were very bleak, not only at Northland but at many others of the nation's private institutions. It has been estimated that at that time over half of the independent colleges were running in the red.

With that situation confronting us, our new Dean, Dr. George B. Strother, immediately suggested that we make a self-study in anticipation of an application for membership in the North Central Association. My own reaction was that we were in no position at all to make such an application and that we should get our house more in order before so doing. As often happens at many colleges, events proved the Dean to be right and the President wrong.

As a preliminary to making our application we took stock of our strengths. Our strongest factor was an unusually able, alert, loyal and devoted faculty. To a newcomer on the scene it was incredible that men and women of such calibre should have stuck so faithfully by the college when the future apparently held so little promise. Another strength was the loyalty and even fanaticism of the alumni. The trustees were strong but unorganized and in some cases disinterested. The townspeople had sacrificed time and again to keep the doors of the college open. There were several good substantial buildings on the campus and the college grounds were beautifully situated. The student body, though small, was intelligent and concerned.

Building on our strengths, the faculty began an intensive self-survey. One branch of this was a complete analysis of our curriculum, resulting in many courses superfluous to a strictly liberal arts education being dropped. The curricula of some half dozen of the leading small liberal arts colleges were studied, and a list was made of all courses that were offered in common by all of those institutions. We considered these to be the basic liberal arts courses generally offered by first-rate colleges. These

were the courses we retained or in a few cases added to our curriculum. As a result we would guess that students transferring from our institution to others probably lose fewer credits than is true of any comparable institution we know.

Although running a serious deficit we made the decision to enlarge our budget by increasing faculty salaries and by employing several additional Ph.D.'s in key positions. The result was that in the first year of the new administration the college ran a deficit of \$80,000 in place of the previous year's \$56,000. Events however have shown the wisdom of our course, because we needed to have a stronger institution in order to attract more students, hold good faculty members and obtain larger contributions.

We were most fortunate in the employment of a first-rate librarian, Miss Gladys Lober. Under her leadership each faculty member made out a list of key books needed for his particular field. The end result was that not only did we add a number of books to our library but many outmoded items were dropped. Many librarians will agree, we think, that one action is about as important as the other.

On the basis of the self-study we sent in, the North Central Association sent two first-rate examiners to the institution. We were told frankly by North Central officials that the objective facts about the college finances virtually precluded any possibility of our being admitted, but at the same time they were so much impressed by the self-study made by the faculty that they thought a visit was in order.

As we expected, we were turned down, but not on the basis of our curriculum, nor for lack of academic excellence in our faculty, student body and alumni. We were turned down simply because of a deficit financing and the absence of other facilities which could be provided only by additional funds.

The board of review believed that the college was so nearly acceptable by the standards of the North Central Association that the usual three-year waiting period before reapplication could be waived in our case. We were told that as soon as our finances were in good order we could apply again.

Earlier I mentioned that the Dean's decision to make application even in our weakest moment was a wise one. My reason

for saying so is that the very act of making our self-study and of applying for accreditation aroused new enthusiasm and zest among our faculty, students and trustees. Our weaknesses too were so pinpointed that we were quite positive we should be admitted the next time we applied.

Knowing the financial situation, we realized that additional sources of substantial funds were an absolute necessity. Further we knew that our student body, coming in many cases from economically retarded homes, would not be able to pay large fees. Our alumni were not a wealthy group. The city of Ashland in which the college is located is not a rich community. Our only hope lay in getting wealthy individuals, businesses, foundations and our mother church, the Congregational Christian Churches, to contribute substantially.

We were very fortunate in having a trustee whom we consider to be the finest board chairman of any college in the United States. He is a hard-boiled Washington, D.C. tax attorney, Ellsworth C. Alvord, of the well-known firm of Alvord & Alvord. He was born and raised in Washburn, ten miles from Ashland. He knows this region intimately, although he did not attend Northland. Such were his enthusiasm, his leadership and his contacts that he was able to help us get other wealthy men to join our board of trustees. In addition, he helped us establish a Northland College Advisory Board consisting of distinguished and affluent individuals who did not have time to be active trustees but were willing to lend their names and support to the college.

Naturally we have no way of knowing the exact wealth of the 43 men composing our board of trustees and advisory board, but we would estimate that 15 of them are millionaires. We are not sure that any other small college in America has so many men of substantial means on its governing board.

With a board as well-to-do as the one directing the affairs of Northland, fear was expressed in some quarters that an attempt might be made to influence the type of teaching going on at the institution. We are happy to report that this fear was completely baseless and there has never been one instance of our trustees attempting to tell us how to teach, what to teach or who should teach. We do not believe there is any college anywhere

which has more academic freedom or a stronger group of backers of that concept than has Northland College.

On a board as large and active as ours, it is hardly fair to single out individuals for meritorious achievement. All contributed heavily, but in addition to E. C. Alvord the names of George W. Mead, H. F. Johnson and Walter Schroeder stand out. In Ashland, trustee George Donald did a tremendous job in generating enthusiasm and obtaining support for the college.

The Northland trustees and advisory board members were in themselves able to give and raise enough money to guarantee our having a balanced budget. Still, we had our past sins of borrowing from the endowment to pay for. To obtain help in that direction we turned to the Congregational Christian Churches. This organization of churches responded magnificently and their challenge gift of \$60,000 helped us to repay completely all the indebtedness of the college. In addition the United States Steel Foundation made available to us through the Association of American Colleges a special contribution of \$30,000.

Over and above the assistance I have cited, the Daughters of the American Revolution gave us help at every turn. This organization has long backed Northland because of our emphasis on American history and our efforts to provide the Indians of northern Wisconsin with a college education. Our alumni responded in high degree, and business and industry in Wisconsin came through with many fine contributions.

A building program was inaugurated and a new men's dormitory was constructed. This building and its furnishings will be completely paid for by the end of the academic year 1956-57. A house was acquired and made into two apartments to house new faculty members. Two tennis courts were constructed to help provide recreational facilities for our students. Plans are now being developed for an additional men's dormitory, a storage building and central heating plant, a field house and a science building.

Just getting wealthy men on a college board is not enough. Getting them actively interested is the biggest job of all. To stimulate the interest of our supporters, a letter goes out from the college every week to all trustees and advisory board members

as well as to the faculty. The letter tells of current happenings on the campus, achievements and accomplishments of students and faculty, and various activities, including the contributions of trustees. This helps to engender enthusiasm and interest on the part of the trustees as well as the faculty. We also have the satisfaction of knowing that both groups are intimately informed about all spheres of activity at the college.

In 1956 we again made application to the North Central Association. The examiners made a most favorable report and the board of review in Chicago gave us a cordial reception. We were able to report that the borrowings from our endowment had been completely repaid, the college was running in the black, our minimum faculty salary had been increased by \$1100 and our maximum by \$1400. Our enrolment was over 300 and the number of girls in our girls' dormitory had been more than trebled. Enthusiasm and interest were high and we were most pleased at the observation of the examiners that our faculty had an "exceptionally high morale." We were admitted without question.

Two years ago, when The Ford Foundation made its magnificent gifts to the nation's accredited colleges, we almost wept when we were excluded because of our non-accredited status. Knowing however that the other private schools were increasing faculty salaries as a result of the Ford grants, our trustees raised enough money to enable us to give comparable increases. We have recently learned that The Ford Foundation has now made a grant to a new association of unaccredited colleges. Inasmuch as we are now accredited we missed out on that grant too. We are rapidly developing a persecution complex.

What does North Central accreditation mean to us? It means that we do not have to explain our credits. It means that other schools will accept the transcripts of our students without question. It means that it is easier for us to get and keep good faculty members. We are able to draw students from a larger area. We are able to approach many foundations that will not give to unaccredited colleges. We are in a situation where we can cooperate closely with other colleges. North Central accreditation is of course no panacea. When a school is accredited, however, its status is taken for granted. A college not ac-

credited is made constantly aware of its marginal status.

One fact that was somewhat galling, but no doubt inevitable, was that the criteria for admittance to an accrediting organization are higher than the criteria for staying in. If schools within the various regional accrediting organizations were dropped because of borrowings from endowment, we wonder how many would still be in. One suggestion we have is that it be mandatory for every school within a regional organization to be re-examined every five years. The faculty self-study is a wonderful process for keeping the curriculum alive and the faculty informed of ideals and goals. Also the fear of losing regional accreditation would be a constant spur to college trustees not to allow deficit financing. We dare say this periodic five-year re-examination would be one of the biggest possible boosts to continually improving higher education.

This in brief is how to get accredited and how we view the road ahead.

ONE WORLD IN THE TEACHING OF GEOGRAPHY

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IT has been said that "any social science curriculum without geography is a romance in the land of nowhere." Geography has been defined as "the science of the description of the earth in its external aspects, dealing with its form and movements, physical features, climate and products, inhabitants, and natural and political divisions, and the population, industries, etc., of the various countries."¹ In recent years this definition has been so interpreted as to put stronger emphasis on the relationship between man and his environment.² In past decades social science teachers tended to give little attention to the geographical roots of human problems, but since World War II geography has assumed a more significant and dynamic position in the social science curriculum.³ I have long been convinced that, if the teaching of the various social sciences has the common underlying purpose of encouraging the fulfilment of democratic ideals, the teacher of geography can do still more than he is now doing to prepare young minds for their role in the world of the future.

In my view, teachers should bring out clearly the geographic factors that are involved in creating the just society and "making the world safe for democracy."⁴ These factors may properly be introduced at many vital points in the social sciences, whether in economics, sociology, anthropology, political science or history. Then the geography and social science teacher would be contributing much toward world understanding and the establishment of a lasting peace based on democratic principles.⁵ He would also

¹ "The New Century Dictionary," 1948, p. 648.

² C. Langdon White, "Human Geography," Appleton-Century-Crofts, New York, 1948—preface.

³ H. O. Lathrop, "Place of Geography in Social Studies," *Social Education*, May 1945, pp. 209-12; J. W. Coulter, "Importance of Human Geography in Secondary Education Today," *Journal of Geography*, September 1953, pp. 250-53.

⁴ Karl de Schweinitz, "Man and Modern Society," Henry Holt, New York, 1953, p. 1.

⁵ F. T. Carlton, "Toward Peace Between Nations and Within Nations," *Sociology and Social Research*, November 1955, pp. 102-6.

be playing a vital role in democracy fulfilment,⁶ in the United States in particular and in the world in general.

Human geography should be taught as a required course from the elementary school to the college level since its integration with other courses can introduce students to different cultures. No general education curriculum can be considered adequate without it, and a teacher-training program that omits it is gravely defective. Geography is a broad, synthetic science for it borrows from basic earth sciences such as geology, meteorology, ecology and oceanography. On the other hand, it employs knowledge furnished by economics, sociology, history and politics. Modern geography then is partly a physical and partly a social science for it seeks among other things, to relate facts of the natural environment to facts and problems of the socioeconomic environment. In this respect geography is one of the few sciences that attempt to bridge the apparently widening gap between the physical and social sciences.

The position of geography and the geography teacher, although a difficult one, is of rapidly increasing importance in the modern world. It is unfortunate that many American schools are far behind European schools in stressing the unique value of geography in this twentieth century of worldwide contacts and fast-changing human relations. Teachers of geography and social science are in a position to help students observe the socioeconomic interdependence of people throughout the world.

An understanding by American citizens of the people, resources, conditions and ways of life of other lands is necessary if they are to participate understandingly and effectively in world affairs, and in so doing promote the best interests of their own country. We hear it repeated that "World affairs are your affairs." Geography teachers and all individuals engaged in the educational process have a duty to interpret this slogan for the students with whom they have been entrusted. Elizabeth Hoffman⁷ posed this question in one of her articles, "Is it essential for the American student to be geographically informed?" She then discussed (1) the need of enough knowledge about the

⁶ H. Kelsen, "Foundations of Democracy—Problems of Leadership," *Ethics*, October 1955, pp. 30-32.

⁷ "Is It Essential for the American Student to be Geographically Informed?", *Journal of Geography*, April 1954, pp. 49-53.

terrestrial environment to enable man to make successful adjustment to the forces and resources of nature; (2) the necessity of learning enough about other peoples to enable one people to get along with the others. This second problem requires sufficient learning to make the attitudes and actions of other peoples seem reasonable and understandable. It must be remembered that characteristic attitudes and actions of human beings look reasonable only when viewed against the background of their unique environment and in the light of the problems emerging out of their relation to that environment.

The wide-awake teacher, regardless of his major field, should deviate from the beaten path of the curricular pattern. He should choose his subject matter to illuminate current problems in world affairs and to show the variation of cultural patterns throughout the world. The student must learn to recognize differences in foods, clothing and shelter of various peoples in the different climatic locations. He must learn furthermore that these differences result in certain occupational adjustments; in the various wise and unwise uses of natural resources; and in social, economic and political patterns of many types. Under the guidance of a good teacher, he will learn that other peoples have developed along certain lines for definite reasons and, understanding these influences, he will be able to deal fairly with the other peoples.

These differences make up the subject matter known as human geography. A survey of introductory geography textbooks seems to indicate that today they tend to emphasize, rightly enough, the human phases of the field. If this is true, human geography should be a valuable instrument for combating racial and religious prejudices and leading men toward fulfilment of the goals of democracy.

Furthermore, as I suggested in a recent essay, "the diversity of the people who make up our population have made respect for the individual an American necessity since people of many races and creeds have made the country great. If there is a danger of dividing our nation, that danger does not arise from the diversity of our nationalities and creeds. Rather it stems from our prejudices. Examples of our faults are not hard to find, but these faults in the practice of democracy are not the faults of democ-

racy. They are our faults in that we have not lived up to the requirements of democracy."⁸ The geography teacher must help students observe that the racial attitudes and prejudices of many people need drastic revision in light of modern scientific knowledge. Revision of these attitudes will do much to clarify numerous vexing questions in international relations as well as internal issues confronting us today.

The geography teacher knows that his subject is the key to world understanding, international cooperation and democracy fulfillment. Today we live in a world in which no place is more than sixty hours from us. On a globe where circumnavigation has shrunk from years to hours within a brief moment in history's span, and where communication within the same span has shrunk from years to seconds, we have scant possibility of living alone, whether we like it or not. It is essential that teachers help students grasp this all-important factor and its effect on future world relationships. In their quest for knowledge students must come to realize that we as a nation can no longer bask sublimely in a sun of self-sufficiency simply because we live in a region generously blessed with the advantages of geographical position, favorable physical features and rich resources. Because our air-age world is a comparatively small place, there are no longer nations which are our "distant neighbors." K. Kularatnam stated:⁹

While the advancement of science and technology in the western hemisphere and particularly in America, is leading to the shrinkage of the world in relation to man, the collateral process of the expansion of concepts of mankind and human values is also expanding in ever-widening circles.

If we are to have a great era of peace, nations must cooperate, and this can come about only through understanding other nations and peoples and their problems. Such an understanding¹⁰ necessarily comprises a knowledge of those vital factors which determine man's pattern of life in the various regions of the

⁸ Eneal Grant Jackson, "Making Brotherhood a Reality," *The Quarterly Review of Higher Education*, Vol. 23, No. 4, October 1955, p. 171.

⁹ "America's Pressing Need," *The Social Studies*, March 1956, pp. 89-90.

¹⁰ G. D. Stevens, "Geography—Path to World Understanding," *Journal of Geography*, October 1955, pp. 359-62; M. Benary-Isbert, "Need of Understanding in Our Shrinking World," *Horn Book*, June 1955, pp. 166-76.

world. The key to this understanding is contained in the new geography—a geography in which place becomes integrated with conditions of terrain, climate, temperature, rainfall and other geographical factors vitally concerned with the study of the earth as the home of man. Geography is education for survival. It has been said that “the fate of civilization, even the survival of mankind itself, rests upon the race between education and catastrophe.”

The geography teacher should be vitally concerned with international good will. He must show that Americans can demonstrate their good faith by coming to the aid of less fortunate areas of the world. George Santayana mentioned that Americans are “persistent in improving the instruments and methods of material economy; and it is precisely in this sphere that they would be called upon to act for the welfare of mankind.”¹¹ On the other hand, a Harvard professor stated that:¹²

The material basis is, of course, obviously essential to hegemony. But the current fashionable belief that today only the United States and the Soviet Union ‘count’ is at least as erroneous as the belief that only economic power counts. Indeed, the safest generalization is that leadership cannot be attained and certainly not maintained if the effective public opinion of a great majority of the other states . . . reject such leadership.

The geography teacher must help students to see that American leadership depends, in the long run and among many other variables, on what the majority of the people of the world think of us.¹³ If we expect to maintain our hegemony in democracy fulfilment and world affairs as well as command the respect of most nations in this confused world, we must try to understand other peoples of the earth so that peace and good will may result from our living together in one world. If teachers everywhere can get students to learn about peoples of various countries, about their physical conditions, land-forms, water features, climates, resources, occupational adjustments, history, social and

¹¹ “Dominations and Powers—Reflections on Liberty, Society and Government,” Charles Scribner’s Sons, New York, 1951, p. 10.

¹² Crane Brinton, “The Last Hegemony,” *The Virginia Quarterly Review*, January 1951, p. 10.

¹³ Stewart S. Morgan, “Opinions and Attitudes in the Twentieth Century,” Ronald Press, New York, 1948, p. 1.

political problems, this will be a more understanding world—a more peaceful world in which to live. Geography and social science teachers will then have completed at least part of their mission toward international harmony and democracy fulfilment in this transitional era of changing human relations.

COLLEGE STUDENTS FACE THE MEANING OF LIFE

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DURING their undergraduate years the young are endeavoring to understand themselves and the changing world around them. They reach out toward new experiences, new social relationships, new ideas and insights, and on the basis of the knowledge they possess they seek to formulate a provisional *Weltanschauung*. They are, with few exceptions, still confused and painfully aware of the fact. Their efforts are directed toward discovering some all-embracing principle which will enable them to interpret the meaning of life and which will make clear the purpose for which they should live. How shall they reconcile the conflicts and harmonize the discords of life? What metaphysical or religious concept will not only illuminate life for them but show them how to work in unison with the forces of the universe? In short, they are struggling to achieve an ethical framework, a religious synthesis, a philosophical understanding, which will unify their vision of reality.

For the most part, these young men and women know in the privacy of their heart whether or not their life at present is meaningful. Few have any serious doubts on that score. What counts supremely is the judgment they pass on themselves, for they know better than anyone else to what extent they have been true to the ideals they have set for themselves. How far and how consistently have they given of their best? When did they prove traitor to themselves and betray the faith they professed to live by? For it is when they cease to believe in themselves and in the future that they become pessimistic. Fortunately the young, with but few exceptions, rarely suffer from such a sense of being doomed. They do not feel that they belong to a "lost" or "beaten" generation. All their energies are centered in the struggle to build a career, to get ahead, to make their life more fruitful and productive. Though at times they may wax bitter and even cynical, they are convinced that their ambitious striving to rise in the world is indeed worthwhile. Their conscience spurs them on to give a good account of themselves.

It is of course comparatively easy for them in this time of

trouble and anxiety to become soured, disillusioned with the spirit of man and the idealism of the race. Many forces in the world tempt them to engage in the worship of Mammon, to accept externally imposed standards of success, to agree that every man has his price and that self-interest is the sole driving force behind all human behavior. Such an attitude seems realistic, borne out by observation and experience. What justification is there for supporting the quixotic gesture of altruism, the altruism that stems from the religion of brotherly love, the spirit of self-sacrifice that is exemplified by the life of the prophets and the spiritually emancipated leaders of mankind? Is not the world primarily concerned with the practical and the profitable?

This is the logic of common sense, the sovereign principle of expediency, which a number of students frankly espouse; yet they are troubled when they read about the example set by such men as Shelley and Gandhi and Albert Schweitzer. Though there was every reason why these men should not do the things they decided upon, they nevertheless went ahead, their actions governed by the small, still voice within, by the need to serve mankind, to sacrifice themselves for a principle they believed in, to lose themselves without thought of the cost in a cause greater than the self. In defiance of all practical and prudential considerations, they persisted in their seemingly irrational acts of martyrdom. When students encounter a charismatic personality of this type, their imagination is set on fire; for the time being they believe in the reality of the ideal, and the temptations of the world with its cheap cynicism and its Machiavellian evaluations, are overthrown. The saints and prophets walk the earth again.

Students are touched by the life of Albert Schweitzer who, with a promising career ahead of him, suddenly felt the need to be of service to humanity, to help the unfortunate, the needy, the sick, the afflicted. They are impressed by his discovery of a life-affirming principle summed up in the phrase "reverence for life." They are particularly moved by his insight into the numinous nature of life and his insistence that sincerity is the foundation of the spiritual life. What they find inspiring is his message that each one in search of a meaning and a sustaining faith must come into active relation to the world by not living for himself alone.

For that is the central problem troubling the young: how can they go on living without a conception of life that is meaningful enough to serve as a guide to purposeful striving? The meaning must not induce a sense of futility and despair; that is a precondition not only for achievement but also for continued human existence. The price that modern man has had to pay for scientific control of his environment is that he has lost his faith in a teleological universe. But if God is dead, why then were human beings placed on earth? The inability of modern, scientifically-oriented man to find a satisfying answer to this question is the basic cause of the pessimism that has overtaken the consciousness of this age.

Many students have not escaped the ideological consequences of the scientific revolution. Why should they work hard in order to accomplish anything of enduring value? Why be honest and responsible? Why make sacrifices and die unto the self? Some argue that life needs no supernatural sanction. To live it for its own sake, to engage in art and to experiment in science, to advance knowledge and promote human welfare, to contribute measurably to the sum total of beauty or truth, that in itself is a sufficient justification, and they are supported in their stand by such a humanist as Erich Fromm.

The religious-minded student, however, answers unhesitatingly that life is and can be worth living if one is buoyed up by faith in God, for then no problem one has to face is beyond solution. One can turn to God for guidance and consolation, and thus come to feel at peace with oneself and the world. One knows that there is a Supreme Power which controls the destiny of mankind, and since this Power is essentially good He can harm no one. Thus faith leads inevitably to happiness. The students who accept religion know that life, from the day of birth to the day of death, is a fascinating and beautiful adventure. How strange is the process of growing up, the realization of what life is really like! As soon as adolescence is left behind, the young man loses many of his illusions and begins to question a number of things: his parents, his religious teachings, his aspirations, his values. One student, who had formerly planned to become a priest, abandoned the idea, though without turning away from Catholicism. In fact it came to mean everything to him, for he now saw how it applied to everyday life. It could give him

peace of mind, a body of viable standards in dealing with his fellow men, an assurance of life after death. This religious belief enabled him, he says, "to face the confusion, disbelief and foolish convictions of some students and teachers." He is amused by the naive way in which some students jump to scientific conclusions when they discuss the origin of life, but he knows better. Yet he pays a generous tribute to all that college did for him: "College was instrumental in helping me get a clearer picture of what is expected of me as a man, husband, father and citizen." He is now preparing himself to live a decent and useful life in the spirit of compliance with the laws of the Creator.

There can be no question but that those students who have gained some measure of mature religious faith seem better adjusted to life. They are more articulate, as a rule, in voicing their beliefs. They have found a master key to the enigma of life and are more perceptive and consistent in analyzing the problems that confront them. Indeed in some ways they appear to be more highly sensitive, more keenly aware of the numinous aspects of experience, more spiritually alive. Observe what one student writes on "The Key to His Kingdom":

I can still remember asking my mother, with childish innocence, the eternal questions, 'Who made me? Why am I here?' The simple answer to these questions was put into a little parable by my mother:

'God made us, and if we live well, loving all His creatures, we shall someday be able to turn the key which opens the door to His Kingdom.' Then she added, 'Live well and love all His creatures.' I sincerely hope that I have done my best to know all beautiful things on this earth. How can one help but be awe-struck at the beauty all around us? Life itself is a miracle, and we must use our whole lifetime to know our fellow men.

I enjoy listening to and watching my fellow man as he works, as he plays, as he rests. No greater pleasure can be derived, in my opinion, than from watching over and teaching the little children about the wonders of nature. When I see sculptures and paintings, or listen to the music handed down through the centuries, I hear a voice within me repeating:

'Listen and look well, for these are the most beautiful gifts that God has given man on earth.'

Why must I learn all I possibly can? Some people thirst after knowledge so that they may live in luxury and compete

in the eternal race for material wealth. I would be false if I said that I do not have any material goals in mind. I believe that a person is wrong if he does not set his goal at the best. I believe learning is its own reward; however, I would like to marry and have a home of my own. My children in turn could witness the miracle of life.

Thus I see life as a great manifestation of God's omnipotence. As soon as the breath of life is breathed into each man, he immediately grows, and if he can love and understand his neighbor, he may find the key to His Kingdom.

Even those religious students who on occasion still raise the question of the meaning of existence emerge finally with an affirmation that satisfies them. One student is convinced that there is surely more to life than the duty of reproducing the species. Not even the magnificence of Nature is enough to fulfill the craving of his soul for an ultimately meaningful answer. Is he placed on earth merely to pursue a gainful career? He sees others who possess everything one could possibly want and who are nevertheless unhappy. The competitive struggle for material things, he concludes, is one major source of unhappiness. The answer is to be found in living "the good life" so that, like Dante, one can climb the mountain and reach the end of salvation. Heaven is the only guarantee of happiness for man.

Such otherworldliness represents what is really the reaction of a very few. Only a student here or there is prepared to wait for the happiness that Heaven will bring him. But it is clearly evident that the student who believes in God has a frame of reference for his insights and convictions. The sinister development of totalitarian politics, the outbreak of war, the threat of atomic annihilation—these have not shaken their deeply rooted faith. They believe in man because they believe in God. One student writes:

I believe in man. It is apparent that he is indeed a marvelous being. Of all God's creations, man is the only one with free will. Even those wonders, such as the celestial bodies, which at first glance seem to be so much more grand, are really far beneath the wonderfulness of man. Man is the only being who can make and direct his own destiny. All the other elements of Nature, the heavenly bodies and the animals, are fixed. Their destinies were decided before they came into existence. Forced into certain patterns of behavior, they can lead but one type of existence, and no other. A lion is a lion and can never be anything else.

Every step of his life, from birth to death, can be accurately predicted. The same is true of even the nobly-proportioned celestial bodies. They, too, can never deviate from their one fixed destiny.

Man can rise to great heights or degenerate into an animal, as he chooses. What a wonderful thing it is that he can do this! We are naked when we come into the world. We are all question marks at birth. Perhaps men can, at their death, be put into three categories: the godly, the animals and the vegetables. The godly are those who in some way leave life having done something for the betterment of their fellow men. The animals are those who destroy, those who leave evil deeds as their only legacy for later generations. The lowest are the vegetables, for in their whole lives they leave nothing. After their departure, it is just as if they had never been.

And he feels that anyone can join the ranks of the godly, who consist not only of great men but also of good men. "A person who lives a worthwhile life, who raises his children with love, who acts with charity and tolerance toward his fellow men, no matter if he never writes a masterpiece or discovers a new medicine, will indeed be one of the godly."

That is why he firmly believes life can be worth living.

Life is what you make it. In order for life to be enjoyable it is necessary to have two things: a purpose in living, and the ability to see and appreciate the drama which surrounds every moment of our existence. We must have a purpose, for without one life has no meaning.

And we must also be responsive to the meaning of the tragedy and comedy we encounter each day. The faces we meet bear stamped upon them the records of a lifetime. "Behind each forehead is a story to rival that of Hamlet. We must not become of those people, and there are many of them, who look but do not see, who touch but do not feel, who listen but do not hear, for they exist as do the beasts of the field, and can never know what it means to live." Though he is certain that each man must shoulder the responsibility for directing his own life, he does not believe that we must cut ourselves off from our fellow men. We must learn from others, but in each case the final decisions we make must be our own. We need not fear the coming of death if our life has been a full one. "Only to those who have never lived will death be a tragedy. Those who have fulfilled their destiny and who have done something which will live after them,

will never die but merely stop living."

If man is an animal, concerned exclusively with eating, drinking, sleeping and self-preservation, then it follows that his behavior will not be brought under moral control. Obviously many people do live like animals, adhering to the philosophy of "Eat, drink and be merry, for tomorrow we die." Yet many refuse to subscribe to such a grossly materialistic doctrine. One girl asserts that man was created in the image of God; hence he possesses godlike potentialities, namely, "goodness, kindness, the ability to reason and to differentiate between good and evil." Since man is different from the animals, he should behave differently. Even if he has much in common with the animal world, he still carries within him the image of God and must therefore strive to transcend his animal origin and make himself into a God-like entity. He should imitate the ways of God by being charitable, by helping the needy, by being honest and merciful. He should obey the laws of God as embodied in the Ten Commandments. "He should mold his personality more and more so that his behavior resembles the perfection and goodness of God." Another girl is guided in her conduct by the Sermon on the Mount, "the greatest blueprint for a happy life that was ever drawn." Too many neurotics, afflicted with anxieties out of proportion to the problems they have to face, lead lives of quiet desperation. The remedy for all this is the Golden Rule: not to judge others but to forgive. Once "this apparently unrealistic doctrine of love is tried, its practicality becomes evident."

Equally striking is the understanding and fortitude with which the religious-minded students bear up under the blows of adversity. It is not wise, they feel, to condemn life because of some particularly unpleasant or painful experience. Life is never so bad as to justify a mood of utter disgust. People are generally themselves responsible for making a botch of their lives. If one believes in God and that God created man, then life, "the most precious thing we can conceive of," is certainly worth living. Even if one does not believe in a supernatural power at work in the universe, then life still remains hauntingly beautiful. "The atheist, after carefully analyzing man and life, must come to the conclusion that life is worth living." Man, by virtue of making such tremendous progress in the course of time, has rendered possible a wonderful and worthwhile tomorrow.

Even if one does not believe in God, one must nevertheless have a goal to pursue. One student voices a faith that is essentially humanist and secular in content. "My belief is in man himself; I believe he is a wonderful being. I believe that every person has within him some of the qualities that others project onto their gods. The qualities of mercy, strength, goodness, love and hope are ever present in man." One must act out of a strict sense of responsibility toward others. Nobody can divorce himself from the society in which he lives and the problems it thrusts upon him. When one is endowed with faith in man, one is filled with the urge and the ambition to achieve the utmost of which one is capable. There is no higher purpose than to make the best of our existence here on earth. Man must himself provide a positive answer to the enigma of life. Each one can contribute something of distinctive value to the treasury of human culture. "For a long time, I thought that I was born too late. I thought I was born into a world that was doomed and that was trying to hide its mortal disease under the make-up of feverish activity. Now I wonder if I was not born too early to realize all the beauty that can exist in life on earth." In brief, these students perceive with intense awareness the glory and the mystery of being alive. Whether God exists or life is ruled by some ultimate cosmic purpose, these secular humanists frankly do not know, but they nevertheless feel that life as an inexhaustible source of wonder and beauty is very much worth living.

One gifted student when asked to define the values he lives by was at first inclined to balk. The assignment, he complained, was much too difficult. "We live our life," he protested; "we do not reduce it to abstract categories." Finally he was persuaded to make the effort and this is the eloquent confession he penned:

I believe in the sacredness of the human personality. I believe too that it is infinitely mysterious, beyond the grasp of cognition or the scope of language to utter. I believe that I am united to my fellow men in a covenant to exalt life and to fight everything that makes for death. It is out of this hostility to the deathward drive that human solidarity is born. I believe that love, like sex, is a defiance of death, an upsurge of the life instinct, an affirmation of humanity triumphant over the Adversary. I believe that we must pursue the truth to the utmost bounds of thought, but that knowledge is not enough whereby to judge our fellow mortals. There is much in the soul of man that remains unknown and

is perhaps unknowable. Therefore the injunction: not to judge and to replace justice by compassion.

This responsibility to my fellow man does not mean that I must renounce my individuality and sacrifice all that I am to the standards set by the vast majority. I share in the common life, assume my burden of responsibility, carry out my duties, in order thereby to enhance and affirm my individuality. For this I need make no apology. I must be alone with myself at times in order to renew and refresh my spirit and face the Absolute, but even when I am alone I am not cut off from the rest of mankind. The magnetic chain that binds me is never broken.

The thoughtful, intelligent student, as he wrestles with the dichotomies of existence, cannot escape the challenge of science. Plagued with doubt, he is confronted with the difficult choice of placing his faith either in religion or the scientific method. One student declares that he lies awake at night, searching within himself, trying to find the answer. "I want to believe in God, for a belief of this sort would provide me with self-confidence and tell me what my purpose in life should be." But whatever spiritual solution he accepts, invariably falls apart when it is brought under critical attack. "Sometimes I find myself in a pessimistic mood where I doubt the existence of God and feel lost in a cold and unsympathetic world. I feel hopeless and look for aid. This is the point, according to the mystics, when I should receive a revelation and have my faith restored. But I receive nothing." Yet the pressure to discover a meaning in life is not to be denied. His conscience, always active, fills him with a strong desire to help mankind in some constructive way. Then he decides to adopt humanitarianism as his goal in life, since this will not conflict with the religious ideal. He will adhere to those religious practices which will enhance his moral values.

Others perceive the catastrophic dangers which the world now faces as a result of the triumph of the scientific movement. As one returned war veteran put it, the choice is now "between complete annihilation or death by boredom." The atomic bomb or the hydrogen bomb or some new ghastly invention is capable of utterly destroying civilization. Even if men decide to survive and choose to use science as an instrument for the perpetuation of peace, even then "the most that science can possibly give us is more leisure time and a few more years of life. It will never give us happiness. I deny the assertion of scientists that happi-

ness is a problem in proper nutrition. Enough calcium and the proper functioning of the parathyroid will only produce a disgustingly healthy physical education teacher. It can never make life really worth living." Good health is not an end in itself, nor is longer life with reduced working hours the ultimate goal. "Fundamentally, I think this is precisely what the stupid commissars and the equally ignorant 'hustling' capitalists offer us as the final end. . . . They offer nothing that makes life worth living."

Despite these sharp hostile criticisms, this student still believes that science can solve the problem of establishing the ideal economic system. Indeed he feels "that science eventually will explain all the irrationalities of man's thinking. Science will discover the causation of utter doubt, hope and fear." Then the most complex social and economic problems will be solved; the future will be rationally planned; depressions will be avoided; science will usher in an era of abundance for all. The social order up to the present time has been riddled with contradictions, eaten through with inexcusable waste. Where does the fault lie? Not only in society but in the family. Parents do not know enough about the psychology of growth to bring up their children properly. "Children must be handled by scientifically trained hands from the time of birth. The family must go." Here we behold a particularly blatant example of scientism as a vicarious secular religion.

The contradictions in this student's thinking are too glaring to be missed, for he proceeds to argue that the only two things he knows which make life worth living are creative love and creative art. "Man in love and man creating is real. He is man without pretense, without sham, with sincerity." He would like to see creative art "accepted as that which makes it worthwhile for people to live together in society. Only society can produce artists. There is no developed art where there is no division of labor. I believe that the artist is the only legitimate offspring of society. He is the only man who adds anything of genuine value. The priests, the lawyers and the hustling businessmen add nothing. They only grab. . . . And how they hate creativeness! Only the creator offers us something real. There is no sham in a symphony, a poem or the pencil sketch of a master. In the arts we can find the beauty and the meaning of life with our fellow

men." He offers no clue as to how he would reconcile this glorification of the creative life with his previous unconditional devotion to science.

Some students refuse to accept the assumption, implicit in the scientific method, that there is no use asking questions that can never be answered. Even if we are defeated in the quest, it is necessary to go on seeking the answer to all the urgent questions of life. One student declares:

I could not live in a world where there would be no gambles and everything would be secure and certain. Life would lose its complexity and its conflicts, and it is these that make living so interesting. In a world of complete happiness I picture myself as sitting in a rocking chair, growing old and fat as I rock myself to sleep. The thought nauseates me.

Hence he concludes that in the struggle of life one must be prepared to encounter disappointment and defeat as well as success; one must continue one's quest for knowledge in the face of all the obstacles that stand in the way. Yet he insists that man is but another animal struggling for survival, not a son of God.

I often wonder how it would shock people if, upon arriving in heaven, if there is such a place, they saw upon the throne of God, not a man with a long white beard, but a humble ant reigning over the universe. Once man has realized his place, not in society but in the universe, then he will be able to view life, and behave, more realistically. It is then, and only then, that the road leading to a life that is worth living will be opened.

He intends to pursue the study of medicine, but he is not devoting himself to this career because he loves humanity. Far from it. Fundamentally he wishes to satisfy his ego. "The great men of the past did not perform their deeds for the benefit of the public but rather in order to express themselves."

Another student, converted by the scientific outlook, writes: "I believe that life can be worth living, even though there is no God or afterlife. I think that man is his own source of value in the universe and that man's ultimate purpose is to create his own Kingdom of Heaven on earth." What then is left if we reject belief in God and immortality?

There is still the fact that many people have led self-sacrificing, active, worthwhile lives without holding onto belief in God or immortality. . . . Man himself, not any divine

force, is the source of value in the universe. Truth, the spirit of self-sacrifice, morality, stem from man, not from God. . . . I myself, though I doubt God's existence, have chosen to live a moral life. I chose morality not because I fear the intervention of divine justice in the afterlife, but because I feel that morality is my responsibility to society.

The old theological fears and superstitions have been abandoned. Science makes it possible to interpret the universe in terms of natural causes; it teaches man how to gain increasing control over nature. "I believe that progress is what makes life worth living and the key to progress is scientific advancement. With the aid of science man will some day be able to solve all his problems and create for himself a paradise on earth."

Not that the contributions of science invariably induce in the young a grateful mood of utopian expectation. Even the most ardent advocates of scientism, as they look back on a half-century of technological progress that has resulted in the development of more diabolically efficient means of destruction—even they perceive how the fruits of science have been exploited to a point where mankind faces the dread prospect of annihilation. The world is a frightful place to live in. Now with the invention of the hydrogen bomb their sense of anxiety is greatly intensified. "We are afraid and unsure. And I am afraid for the future of my unborn children. I am afraid for the future of the world and wonder whether there is to be any future at all."

Gloom and anxiety, however, despite the desperate condition of world affairs, is not native to their temperament. Whether they believe in God or turn to science for salvation, they remain extremely ambitious; their gaze is directed hopefully toward the future, toward the fulfillment of their dreams. If they can only make a success of their life, then they will not pause to ask whether life is worth living. The more critically minded students, however, persist in their search for a purpose in life and only slowly discover what it is. Despite its remarkable contributions to knowledge, science cannot explain what purpose life is supposed to serve. And for these young people the supreme question is what they shall do with their life. Despite the threat of world annihilation, they continue to believe that life is worth living. Life offers them the opportunity to love, to admire the beauty of Nature, to enjoy the arts. Though they experience grim and even tragic moments, they continue to affirm their faith

in life. Belief in God does add immeasurably to one's capacity to enjoy life. One girl writes: "I believe in God. My God may not exist. He may be only the fictional embodiment of my hope. But without Him to pray to, I would feel lost at times." Another girl believes in a Providence watching over mankind but she does not believe in a life after death. "The material world does matter to me. I want to do all I can and experience everything I can before my time to depart comes. Our lives are short and must not be wasted." Since one cannot know when life will end, each one should try to get all he can out of each passing day. "There is but one life and I have but one lifetime to live it. I do not believe in a hereafter. When we die, our bodies rot away and nothing ever leaves the grave. . . ." One girl declares that merely to be alive is a blessing. "I have always faced life very optimistically, for it is the only one I shall enjoy on this earth." Life becomes immensely worth living if one puts all his faculties to full use. In fact that is the categorical duty imposed on man—to make the best of the one life he has. The usual type of answer to the question, "What am I living for?" is illustrated by this confession: "I am living to enjoy a successful marriage, to help children find their place in the world, to see my parents happy as long as I have life, and to be helpful to my sister." She hopes to find a meaning in life by helping others to achieve happiness.

There are few thoroughgoing pessimists among the young. The worst hardships and heartaches, they are convinced, can be overcome if one faces them with undaunted courage. It is wrong to allow oneself to be weighed down by worry and misery. One should learn from the truly unfortunate how to withstand the slings and arrows of outrageous fortune. The future always beckons. "There is so much for which to live." Hence one must never give up but retain faith in oneself. Even when tragedy strikes, life is still worth living, for tragedy is an integral part of the symphony of life. Why worry incessantly about the future and be consumed with anxiety? It is always possible to view misfortune in the right philosophical perspective.

For the most part, the young have no genuine conception of the tragic sense of life. The important thing, they insist, is to find a worthy purpose in life, and each one, if he wishes to be happy, must find it for himself, though some, as we have seen, maintain that happiness cannot be achieved without faith in God. We live

for the sake of life itself. "The world is wide open to a young man," one student declares. "He has so many things to do, so much to learn and such a short time in which to carry out his dreams. He must plan his life so that he will accomplish as much as he can in as short a time as possible. For soon he will mature and marry and then quickly comes old age and the prospect of dying. He now realizes that we *live to die*."

The prospect of death intensifies their lust for life. Occasionally they suffer sorrow, misery and defeat, but such experiences make the good things in life so much more precious. It is what one struggles for earnestly that is truly valuable. Only the very young expect to have their every wish granted, so that they view life too subjectively. But as they grow older they learn "that everything is not black or white but some things reflect shades of gray. Our doubts increase as we grow up; our outlook broadens and our view of life becomes more objective." The mature person will not assume that everything on earth was created for his benefit alone. He will give generously of himself to society as well as accept the benefits that life in society confers. "He will develop a sense of humor and learn to laugh at himself as well as at others. His joy will be in understanding his fellow man, regardless of whether he be white or black, Christian or Jew." If this concept of brotherly love could be made to prevail, this student believes, then life could indeed be made worth living.

Even those who come from broken homes do not wind up in despair. One girl, who has become resigned to the damaging effect of two divorces in her family, is convinced that life can be worth living if she makes it so. Hung over her desk at home is a motto which reads: "One only gets from life what one puts into it." Here is the wisdom she tries hard to put into practice, for she feels it "really works." That is the practical philosophy many of the students adopt: life can be worth living for all those who genuinely strive to make it so. Man can and will rise above his difficulties, despite the fears that prevail in the world. Many regard happiness as dependent primarily on money and material possessions: money has become the measure not only of success but also of happiness. But others are quick to point out that wealth does not necessarily make for happiness. Those people are really happy who are working at something they honestly

love. Happiness comes from within. "It cannot be bought with money. . . . Happiness, I feel, comes from having your ideals fulfilled and from being a basically good person."

We must not expect these young people in college to develop a comprehensive and balanced metaphysical system or to rid themselves of all contradictions in their thinking, but as their confessions reveal, they are very much in earnest about this problem of finding a meaning in life. Perhaps the ultimate answer cannot be discovered, but each one must decide on a definite purpose in life. Instead of wrestling with philosophical phantoms that can never be pinned down, college students should seek to improve the quality of life on earth and utilize their knowledge to insure a more perfect social order for future generations. Since death is inevitable, the best they can hope for is a worthy life during their brief stay on earth. The experience of living provides its own cogent answer. "Why live? Live because life is short. Live because the world has something infinitely precious to offer. Live because you are yourself the most miraculous of all things."

What general picture emerges? A number of inconsistencies do make themselves felt, for these young people have not yet clarified their values or reduced their views to logical unity. Yet these contradictions furnish striking evidence of the struggle through which they are passing, the conflicting loyalties to which they are drawn. They are idealistic but also practical and intensely ambitious; they would like to help improve the quality of life on earth, but there is always the urgent problem of furthering their own career. They wish to be themselves, but they are under powerful pressure to adjust, conform. They believe and they doubt. Being young, they retain their optimism, their buoyant faith in the goodness of life. They look forward eagerly to the responsibility of a professional career, the joys of marriage, the achievement of success. Though the young men dread the prospect of serving in the armed forces, they nevertheless objectively consider the advantages they can derive from this experience. But whatever may happen to them, they continue to believe instinctively in the worth of life. Conscientious in their outlook, they take themselves on the whole with deep seriousness, determined to improve themselves and the world they live in.

THE DANFORTH TEACHER STUDY GRANT PROGRAM

PRESSLEY C. MCCOY

ASSISTANT DIRECTOR, THE DANFORTH FOUNDATION

ONE of the major problems facing many teachers in our colleges and universities is that of finding the financial means for completing their doctoral degrees. Since 1954, 169 teachers have found the solution to this problem through the Danforth Teacher Study Grant Program. This fellowship program, one of several offered by the foundation, was formulated with the intention of raising the quality of teaching in our institutions of higher learning. From fifty to seventy grants are made each year to men and women, without bar of race or color, who give promise of becoming college teachers of unusual strength and competence and are prepared to engage upon a twelve-month program of graduate study.

The Danforth Foundation was established in 1927 by Mr. and Mrs. William H. Danforth of St. Louis. It was their hope that the foundation would serve the needs of young men and women, and particularly their educational needs, with special emphasis upon the cultural and spiritual aspects of education. Toward this end, the foundation confines its activities very largely to the area of higher education with special attention to the recruiting and training of competent teachers in all fields.

Each year the foundation invites all accredited colleges within the U.S.A. to nominate one or more teachers for study grants. (Institutions with a student body up to 2000 are invited to nominate one teacher; institutions with a student body between 2000 and 4000 are invited to nominate two teachers; institutions with a student body over 4000 are invited to make three nominations.)

To be eligible, a teacher must be between the ages of 25 and 40 and must have had at least one year of successful graduate study and three years of teaching experience (two of which must have been on the college level). Those receiving grants are chosen on the basis of potential excellence as teachers, outstanding academic ability, personality congenial to the classroom, integrity and character, including serious inquiry within the Judaeo-Christian tradition. Applicants who have deep roots in some non-Christian faith but are willing to participate actively in a predominantly Christian program, are given equal consideration.

These appointments will allow the Danforth Teacher one half of his salary for the academic year (usually 9½ months), plus one sixth of his salary for each dependent listed in his latest tax return, up to a total of his full salary or not more than \$4,600.00. The minimum grant is \$2,100.00. In addition, the Danforth Teacher is given tuition and official fees at the graduate school of his choice.

One of the unique features of the program is the Conference of Danforth Teachers and their wives (or husbands) held for one week in August, at Camp Miniwanca, Michigan, prior to the year of graduate study. The purpose of this conference is to promote a sense of fellowship among those holding appointments as Danforth Teachers and to focus attention on the problems of the Christian teacher and methods of increasing his effectiveness. Some of the lecturers taking part in the conferences have been Professor Perry Le Fevre of the University of Chicago, Professor Clyde Holbrook of Oberlin College, Dean Ernest L. Colwell of Emory University and Professor Paul Holmer of the University of Minnesota.

The teachers selected represent 138 colleges and universities. Sixty-nine were on the faculties of state universities, while 100 were instructors in private and denominational colleges.

All major disciplines are well represented among the appointees, with the highest percentage of applications coming from the fields of English, music, art, sociology, history and speech. The number of Danforth Teachers selected from the various academic disciplines can be seen at a glance from the following table:

Agriculture	4	Languages	5
Art	10	Mathematics	7
Biology	6	Music	18
Business Administration	3	Philosophy	9
Economics	7	Physical Education	3
Education	6	Physics	6
Engineering	6	Political Science	6
English	20	Psychology	5
Geography	2	Religion	7
Geology	1	Social Science	5
Home Economics	3	Sociology	10
History	10	Speech	10

Forty-nine different graduate schools have been chosen by the teachers for their graduate work. The greatest number, seven-

teen, has gone to Columbia, ten to Minnesota, eight each to Stanford and Harvard, seven to Chicago and six each to Indiana University and Ohio State University. Five Danforth Teachers have attended each of the following: Cornell, Princeton, State University of Iowa, University of California at Berkeley, University of Illinois, University of Michigan, University of Texas. Four selected New York University, U.C.L.A., University of North Carolina, University of Southern California, or University of Washington. Three teachers or less have chosen one of thirty other major graduate centers throughout the nation.

The process of selecting those who will receive the grants each year from among several hundred applications is a rigorous one. Upon receipt of nominations from the dean of each institution (before 15 October), the foundation sends the full application blank to the teacher nominated. Following the application deadline on 15 November, a reading committee consisting of college teachers, administrators and the foundation staff selects approximately half of those applying for interview. At this stage each application is read by at least two different persons. The Advisory Council on the Danforth Teacher Study Grants (a group of educators who serve on a rotation basis) then chooses from fifty to seventy of those applicants who have been interviewed. The present members of the Council are:

- Dr. Dorothy V. N. Brooks, Dean of Women, Cornell University
- Dr. E. C. Colwell, Dean of the Faculties, Emory University
- Dr. Albert W. Dent, President, Dillard University
- Dr. John R. Emens, President, Ball State Teachers College
- Dr. L. D. Haskew, Dean, College of Education, University of Texas
- Dr. Philip H. Phenix, Associate Professor of Education, Teachers College, Columbia University
- Dr. Huston C. Smith, Professor of Philosophy and Religion, Washington University
- Dr. Clarence C. Stoughton, President, Wittenberg College.

Unless a teacher is dedicated and competent, he will be unable to awaken his students to that "vision of greatness" which Whitehead claimed to be essential to true education. By offering financial assistance and an atmosphere of encouragement, Danforth Foundation hopes that this program of teacher study grants will prove to be a significant part of its total effort to strengthen American higher education.

A NEW CONCEPT IN AMERICAN EDUCATION

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TODAY we have only to pick up our daily newspaper to read about the growing public concern over education. Some of us in education have been wondering why people have been so complacent so long. In every state there are too few teachers to meet the demand. Both the public and the educators contend that facilities everywhere are greatly lacking. Parents complain that their children are not being adequately prepared in high school to meet the requirements of college. In addition to their perennial complaint over pay, teachers state that there is often no challenge for them in their work; they say that many of their students are not interested in the subject or subjects they teach and that they must frequently give instruction in subjects in which they did not specialize. On a national scale we constantly bemoan the fact that we are lagging behind the Soviet Union in the production of scientists.

Now surely the whole answer to these problems is not construction of more school buildings, although this must necessarily play an important part. Nor is the answer simply a raise in pay for our teachers and professors.

Some of us have been chagrined over the too-American way of solving our various educational problems. One cannot help feeling that a movement has been afoot to "buy our way" out of a growing dilemma by purchasing things rather than talents. To some people, all that is necessary to educate young people is to supply them with a spanking new building replete with all the latest equipment. Their naïveté implies that the students will then learn chemistry from a marble-topped lab table and a sterling silver Bunsen burner through some inexplicable process of mental osmosis.

We might well ask ourselves why we are demanding more teachers when we are not making full use of the ones we have. Every teacher in this country would be willing to work a longer day and year if he drew a wage commensurate with his education and ability. It is surely a travesty that we willingly pay even

laborers more than many of our teachers and yet expect the teachers to be intelligent, well-educated, of impeccable character, and suitable mentors and moral guides for our children. It would obviously be cheaper to pay the available ones more for a longer day and a longer school year than to hire twice as many more—that is, even if sufficient people could be induced to enter the teaching profession.

The most criminal aspect of the attempt to solve the problem by the construction of more schools is our failure to utilize all presently available facilities for the maximum length of time. What business sense does it make to put up more buildings when we are not even occupying the ones we have to the fullest extent? Certainly one cannot help thinking that this is only an attempt to build a bright new brick fence around the real issue in the hope that some of the gloss of the new will wear off onto the old, or that the sore, being newly bandaged, will heal of its own accord, or at least that it will be sufficiently removed from public sight not to offend.

Many educators in the field of secondary education favor a longer school day and year. A couple of minutes' rapid computation will reveal the startling fact that the addition of only one hour to the day's schedule plus about three hours on Saturday and the reduction of the traditional three-month summer vacation to only ten weeks would produce a fifty per cent increase in the number of yearly teaching hours.

We are no longer primarily an agrarian society, and our students do not need to have their summers free in order to work in the fields. To break with this tradition is not to destroy reverence for things traditional, for the tradition as such has outlived its usefulness. Besides, it is an American attribute to be able to survey a given situation in the light of present needs and to adapt or abolish the tradition in order to further progress. For those who object violently to so radical a change in the high-school schedule, there are many formulae for lengthening the school day, week, or year on a more conservative basis and in every case gaining at least a few extra teaching hours. For instance, the school day might simply be lengthened to seven hours. Or we might keep the six-hour day and require a half day on Saturday. Or schools might remain open a full nine-hour day five days a week and four hours on Saturday. In the last case,

an individual student's daily schedule would be regulated as in college according to the specific subjects he might have on a particular day. He would then have a total number of required hours of instruction per week, say $6 \times 5\frac{1}{2}$ or 33. In any case the long summer vacation could be reduced to about six weeks and could be divided between summer and winter. For many students living in northern rural areas of the country a longer winter vacation would be most welcome, and it would pay off in school fuel conserved and eliminate the hardships of commuting during inclement weather.

In many high schools the mathematics requirement has been reduced to only one unit, and the science and social studies requirements are each set at two meager units. At this rate a student can literally "elect himself" out of an education. The only requirement that has remained constant is that of four units of English. But every day I must spend time with college students explaining the simplest concepts of English grammar before beginning the lesson on German grammar. English instructors assert that some of their freshmen reach them without ever having written an English composition of any sort.

Colleges and universities seem to realize instinctively how ill-prepared the average freshman is, and they require him to take over again, as it were, beginning courses in English, chemistry, physics, algebra and sometimes history and foreign languages. For many students this is needless repetition, but for others it is virtually their first introduction to many of these subjects. For the student who never goes on to college the lack of certain basic subjects is even more disastrous, for the college student has a chance to learn something of what he has failed to receive in high school.

One of the country's biggest problems today is to produce more scientists, and in the least possible time. Various efforts are being made to interest young people in scientific fields, and many scholarships and graduate awards are open to specially capable students. With the meager science requirement found in almost all of our high schools, however, it is really a wonder that anyone ends up a scientist. Most students have had so little acquaintance with scientific studies in high school that they do not even know enough about them to judge whether such a career would appeal to them.

But for a stint in the service, the average American boy finishes college at 21. His four years at college, of which the first two are little more than a sort of well-carpeted bridge from high school and home, do not in any wise fully prepare him to assist at Oak Ridge. Should he realize a scientific propensity and go on for a Ph.D., then he can expect from three to five more years of intensive study. By this time he has reached 24 or 26. If however while in high school he had covered all the liberal arts subjects which he took in college, then by the time he was 21 or 23 he could have had his graduate study behind him.

To propose such a system as this is far from fantastic, for a similar system has been operative in Germany, France and other countries for centuries. The American youth is doing everything else at an earlier age than his parents and the youth of other countries; therefore the task of modern education should be to give him the best possible schooling in the least possible and reasonable time. Not only would the general standard of education be raised but people not going on to college would be afforded a really good, liberal education.

To adopt the above plan would be to transform our colleges and universities into centers of graduate learning. Although there would naturally be some initial decrease in student enrollment, it probably would not be so great as might be expected, since high-school students would be graduated only one year later. There would be a much higher incentive for college professors, since they would be teaching only students vitally interested in their subject. Professors capable of teaching on the graduate level who are now saddled with elementary courses could augment the graduate faculty. At the same time, younger teachers holding M.A.'s and Ph.D.'s could be funneled down into the high-school system, not only increasing our teacher-strength but greatly improving the quality of secondary education. Since graduation from high school would under this plan carry with it a degree comparable to the present B.A. and B.S., such graduates could be conveniently utilized in teaching in the lower grades. An M.A. could later be made mandatory for a position in a high school. The separate schools of law, theology and medicine would remain unchanged, but graduates of each would be out in public life much sooner or would be free to pursue additional graduate studies.

To offset the probable financial loss entailed in the initial adoption of such a plan, an increase in tuition would be justified by the reduction of time required at the university. Such a plan would remove the burden of an increasing number of students and do substantially the same for the high schools. The present system of elementary education through the first four grades would not be essentially altered except to make some minor curricular changes which would better prepare the pupil to meet the challenge of high school—now in effect beginning at about age ten. From this time on, there should be a great deal more mathematics, chemistry, physics, history and English—probably as much as seven or eight years of each. With the many scientific advances in recent years, one or two years of science are simply not enough to cover the material. There should also be a course in religion taught by faculty-chaplains of appropriate faiths on a voluntary basis. Education would be compulsory until sixteen. This could also serve as a demarcation point for those planning to enter trade or industrial schools.

ATHLETIC SCHOLARSHIPS ARE HARMFUL

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FRANK LEAHY's defense of "big-time" college football, including athletic scholarships, in an article that appeared in *This Week* in October 1956 follows a line laid down some time ago in another magazine (*Parade*, 3 October 1954) by Jim Tatum, then head coach at the University of Maryland. The maneuver is a very simple one. First they make it appear that *any* financial aid granted to an athlete is an athletic scholarship. Then they praise financial aid to athletes. It is time that someone supplied a few definitions.

When a high-school senior with athletic ability also has superior scholastic ability (as many do) and wins a scholarship for academic reasons, that award is *not* an athletic scholarship.

When a high-school senior with an acceptable academic record receives a grant-in-aid to meet demonstrated financial need, and makes no agreement to participate in athletics, that grant-in-aid is *not* an athletic scholarship.

What, then, is an athletic scholarship? It is a payment made in cash or in kind (tuition, board, room-rent, etc.) to a student with no special academic qualifications (except in most instances ability to meet minimum entrance requirements) on the condition that he participate in intercollegiate athletics. An athletic scholarship can be definitely detected by two factors: (1) the amount of aid bears no necessary relationship to the athlete's financial need but is *at least* the maximum permissible under conference rules; and (2) the scholarship can be immediately withdrawn, regardless of other conditions, if the athlete fails to make the squad or for any other reason ceases to play. An athletic scholarship, in other words, is payment for athletic performance.

Now comes the key question, as posed by Mr. Leahy: "If a boy can win a scholarship by raising pigs for the 4-H Club, by playing a slide trombone, by winning a debate or by getting exceptional grades, why shouldn't he win one for athletic ability?" The answer is found in the Constitution of the National Collegiate Athletic Association, to which nearly all the colleges and universities playing "big-time" or any other kind of intercollegiate sports belong.

Article III, Section 1 of that Constitution says this: "An amateur athlete is one who engages in athletics for the physical, mental or social benefits he derives therefrom, and to whom athletics is an avocation. *Any college athlete who takes or accepts the promise of pay in any form for participation in athletics does not meet this definition of an amateur.*" Every college, every director of athletics, every coach and every athlete is bound by that definition. Mr. Leahy knows as well as anyone else that no similar code applies to students who raise pigs, play the slide trombone, debate or make money from their academic ability. The amateur code applies *solely* to athletics. There are those who argue, on theoretical grounds, that the code of amateur athletics is outmoded, unworkable, even silly. They may well be right. But the amateur code, as of today, is a hard fact.

Adherence, or presumed adherence, to that code brings the student athlete concrete privileges. It is his amateur status which permits him to play on teams with other amateurs against other teams composed of amateurs. His amateur status, if maintained, permits him to play on teams of the Amateur Athletic Union after graduation and to win, if he is good enough, membership in United States Olympic teams. College athletes have good reason to cherish their amateur standing.

How then does an athlete who actually has an athletic scholarship, that is, takes pay for his athletic performances, protect his amateur standing? There is only one possible answer: he lies. And in order to make the lie effective, it is essential that those in the athletic department, and often in other departments of the institution, be actively involved.

It is because this practice is morally wrong that most educators, most athletic directors and most coaches in this country refuse to condone it. When Mr. Leahy says: "The athletic scholarship . . . is a recognized and regulated part of the college administrative setup in the great majority of American colleges belonging to conferences," he would be libeling higher education if he were using his terms correctly. What he means is that athletes, *for reasons other than payment for athletic performances*, receive financial assistance, as do other students; and on that basis he could have expanded his coverage to include nearly all colleges and universities in the nation. The number of insti-

tutions offering pay for athletic performances is fortunately small.

Lest it be thought at this point that I am drawing definitions out of my own hat, let me quote from the report of the Special Committee on Athletic Policy of the American Council on Education, approved unanimously on 16 February 1952 by a group that included college presidents from all the major conferences, as well as Father John J. Cavanaugh, then president of the University of Notre Dame, where Mr. Leahy was head football coach. The three pertinent paragraphs follow:

Institutions should award and renew all scholarships and grants-in-aid to students on the fundamental basis of demonstrated academic ability and economic need. Promise of superior performance in extracurricular activities, including athletics, may be one of the factors considered in awarding scholarships and grants-in-aid. It should never be the sole factor or even the primary one. *Athletes holding scholarships or grants-in-aid should be required to meet the same standards of academic performance and economic need as are required of all other recipients.*

Reiterating the importance of graduating stipends to individual need, the Committee believes and recommends that any scholarship, grant-in-aid, or combination of financial awards for undergraduate students should be limited, both in amount and in time, to the student's actual educational expenses for tuition, fees, room, board, and books incurred during his first four undergraduate years.

The Committee believes and recommends that no award should be conditioned by agreement on the part of the student to participate in athletics or any other extracurricular activity. No award should be withdrawn for reasons other than failure to meet the same conditions of scholarship and need as those under which the award was initially made.

These sections clearly define the limits of acceptable financial aid to athletes *within the amateur code*, and it is a matter of record that this policy was specifically approved by 85 per cent of the institutional members of the American Council on Education. The Council includes in its membership nearly every accredited college and university in the United States.

When an athlete accepts an athletic scholarship, i.e., receives pay for his performances, *he is automatically professionalized*. If he is not immediately deprived of his amateur status, something is wrong. The Council's committee said nearly four years

ago that "after consulting competent authorities," it had "reluctantly come to the conclusion that in intercollegiate athletics, as now conducted, despite the adherence of many institutions to the highest standards, serious violations not only of sound educational policies but also of good moral conduct are not in fact uncommon. Wherever these exist, they can only be injurious to athletics, to our schools and colleges, and especially to our youth."

Any one who has read the sport pages since the Council committee issued its report knows that the NCAA, the athletic conferences and individual institutions have made serious efforts to correct the abuses which then existed and which in some places still exist. This movement is one that should command the support of every citizen who believes in honesty and fair dealing and considers it important that these qualities be upheld by the colleges and universities. It is regrettable that such highly respected public figures as Frank Leahy and Jim Tatum should attempt to deny that there is any reason for concern. It is even more regrettable that, by making all forms of financial aid to athletes seem honorable and acceptable, they should wittingly or unwittingly lead some unsuspecting high school students into the path of duplicity and deceit. We owe it to the youth of this country not to confuse their moral values but to show them how to distinguish between the legitimate and the illegitimate in order that they may avoid those pitfalls which unfortunately still remain.

LECTURE METHODS IN THE CLASSROOM AND ON THE PLATFORM

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A QUESTIONABLE assumption is sometimes made that if you know your subject you are able to teach. A corollary is that the one who knows most about a subject will be the best teacher of that subject. Operationally this does not seem to hold. There are glaring instances of persons at the top in their fields who are notoriously inadequate as teachers. Conversely the individual student often reports that he has received the most in his educational career from a certain instructor who is virtually unknown as a scholar. Apparently there is more involved in teaching than just the knowing of one's subject.

As far as knowledge is concerned, it has struck me that through teaching a subject the teacher often makes the greatest strides in his own comprehension of it. Through the necessity of presentation he is forced to at least some degree of organization in his own thinking. Then there are the classroom challenges and criticisms which the instructor must meet from the floor. Very soon his involvement with his own ego may compel him to widen his preparation in order to maintain his appearance of adequacy in the eyes of his students, and in his own eyes. Experience in meeting these situations on an impromptu basis: that is to say, experience in thinking on one's feet, without benefit of prepared notes or forewarning, usually results in an increase in self-confidence.

The definition of a university as a community of scholars de-emphasizes the teaching function through the omission of any mention of it. Perhaps this is as it should be. Certainly a university is more than just an aggregation of teachers and taught, which unfortunately characterizes most pre-college education. Hence pre-college teachers must be certified as competent in the skills required for the transmission of a body of information, but in college teaching no such certification is required. The college being defined as a community of scholars, the grand presumption is that there is community and communication, involving both

NOTE: Talk given in a faculty seminar at the University of Miami.

the faculty and the students, and that both these groups are made up of scholars. I am not convinced that this presumption can always be substantiated in face of the empirical evidence. Avoiding any embarrassment which might result from trying to estimate the degree of scholarship among our university faculties, suffice it to say that its incidence among our students is minimal. For the most part the college student has not learned the techniques of, nor is he very much motivated in the direction of, self-reliant and independent acquisition of knowledge. Nor is he, often enough, conversant with the skills of communication. And this is not to belittle or criticize the college student but rather to bemoan the state of affairs in pre-college education.

This state of affairs leaves us two obvious alternatives: either we accept into our university community only those who have demonstrated an aptitude and inclination for scholarship, together with the ability to communicate, or we recognize that we are supporting a misguided interpretation of the democratic ideal by trying to force higher education on as many as we can pressure into attending a university, whether or not they have the requisite capacity and motivation. I suspect we shall continue to give verbal and idealistic support to the first alternative but operational support to the second.

Being convinced that this is true, and still being oriented toward reality, I accept as part of my responsibility as a university teacher the development of a set of skills and techniques to be used in my teaching function, deliberately designed to cope with the problems of community and communication, with inadequate skills in acquisition, a marked confusion and lack of orientation, doubtful motivation and downright apathy, on the part of the larger percentage of students. Ignoring these problems in the face of current admission practices is a stubborn or cavalier refusal to face the facts. The college instructor may excuse himself for not having majored in education, but he cannot excuse himself from the responsibility of trying to improve his teaching skills.

First of all a successful teacher will have some general knowledge of the nature of human needs and motives. As I am a clinical psychologist you might have suspected that any suggestions I had to offer would be predicated on certain psychological assumptions. Underlying and motivating the greater part of

human behavior are four major psychological needs. The student is constantly driven to find satisfaction of these needs in all aspects of his life, including his experience as a college student. The instructor is constantly driven to find fulfillment of these needs in all phases of his life, including his experience as a teacher. A thorough understanding of this may furnish us a key to much of the success and of the failure in college teaching.

These four major psychological needs, as I see them, are as follows:

1. The need for a sense of physical and economic security;
2. The need for a sense of personal worth;
3. The need for a sense of being loved and wanted—of being desirable and acceptable as a person;
4. The need to make meaning out of experience.

As we explore some of the details of lecture presentation, we shall note the influence of these needs as they affect the student and the instructor. At this point we note that the needs are legitimate. There are, however, both healthy and unhealthy means of satisfying them.

For example, in reference to the need for a sense of physical and economic security it is legitimate for an instructor to expect to be paid for his services, and to put his weight behind efforts designed to bring about an income more equitable in terms of training and experience. But one who knows when he enters teaching, or discovers soon after, that the pay is much below equity, but remains in the profession in a chronic state of frustration and tension, self-pity and griping, is not apt to make a successful teacher. His resentments and hostilities will probably be expressed in a sloppy job, indifference, apathy, aggression toward his students and bickering with his colleagues. Trite as it may sound, teaching is a dedicated profession—it has to be in order to overcome the emotional effects of abbreviated income.

Even the dedicated instructor must recognize that the student is in great part the product of a society which honors material success above all else, and hence not become too impatient with him when he persistently inquires as to the value of a given point of view in economic terms.

The successful instructor will also recognize the need of the student for a sense of personal worth or, as we sometimes put it,

"ego needs." Anything in the attitudes or actions of the instructor which threatens or does violence to such a need is going to be met with resistance and resentment, and an unconscious attempt at retaliation through refusal to study or meet the assignments, or other measures. Communication is minimized. Rapport is absent.

On the other hand, when the instructor has a genuine respect for the student—his young colleague in the scholarly enterprise—he will avoid many pitfalls and errors which promote failure in teaching. He will compliment wherever and whenever he can. He will temper necessary criticism with patience and understanding. He will *never* ridicule. He will respect even the less well-endowed student as an individual, knowing that his lack of intellectual capacity is no fault of his own and that, although perhaps misplaced in a university, he is usually there because of social pressure and social misinterpretation of the function of a university rather than as a wilful intruder. The wise instructor will recognize that it is often out of this need for a sense of personal worth that the student makes audacious statements, draws premature conclusions with an absoluteness that is sometimes admirable, and is more intent on winning an argument than on discovering a fact.

But the instructor too has a need for a sense of personal worth. In a healthy way he may derive fulfilment of this need from his teaching. If he regards himself as a second-class citizen, however, if he is filled with unresolved conflicts over his status or his own worth as a person, it is probable that these tensions will be expressed in neurotic compulsions to reassure himself and to impress others with his importance. This may take the form of browbeating students, aggressive assertion of his prerogatives as instructor, refusal to entertain any criticism that threatens his intellectual and academic authority, inability to recognize an exceptional student as intellectually superior to himself. He will meet honest contradiction with ridicule, a brush-off or a merciless attack on the student—the result being again that any hope of communication is destroyed. The need to give an impression of importance, profundity and authority will often lead the teacher to phrase his remarks in language incomprehensible to the student because of the level of vocabulary or the use of esoteric gobbledygook. Again no communication.

Even though an expert in his field, the teacher should wear the cloak of humility if he hopes to establish rapport and to communicate with his students. Any superiority that he may actually have should be manifested in the content of his discourse, not in his personal attitudes. Aloofness, arrogance and other forms of the "superior" attitude usually stem from an underlying weakness in the person's own ego structure—he is fundamentally unsure of himself.

Another major psychological need which should be recognized and understood is that of being loved and wanted—a sense of "belongingness," of acceptability as a person. It is expressed in the attitude of the teacher toward the student as warmth and accessibility, as empathy, as an effort to "get with" the student and understand him. This need on the part of the student will frequently impel him to make an extraordinary bid for attention and consideration from the instructor. This should be understood and handled with sympathy. The college student is often away from his usual sources of immediate affection—his own family. He may seek satisfaction and reassurance from an instructor, who has become something of a parental figure in his perceptions.

The same need on the part of the instructor may lead him to seek extra-academic alliances with his students or to reduce his objectivity to such a point that the situation becomes academically suspect. It may make him "soft" in his grading practices and in the demands he makes on his students for adequate preparation. Out of his own needs to be considered "a good Joe" he fears to offend or to generate any resentment against himself as a person. If his own needs for affection have reached such neurotic proportions, his adequacy as a teacher may be jeopardized.

The need to make meaning out of experience affects both student and teacher. It is mostly because of inability to fit much of the educational process into any system of meaning that there is a general apathy on the part of students. This may stem from a tendency of educators to view education as an end in itself rather than as a means to larger ends in the human enterprise—sometimes even to consider individual courses as ends in themselves. When this attitude obtains, the aim of the student is to avoid certain courses if possible, and if not, then to pass them

as expeditiously and as painlessly as possible, even if he must have recourse to dishonest tactics in order to accomplish this goal. The course, and education in general, are viewed as one of the unavoidable distresses inherent in our current society's initiation rites—unnecessary pain and torture to test the endurance and establish the acceptability of candidates for higher social membership. The emphasis is on the symbolic social significance of passing grades and degrees rather than upon producing educated persons.

In his own unique and individualistic way the instructor should strive at all times to make the classroom experience meaningful to the student. This of course can be accomplished much better if it is meaningful to the instructor himself. Orienting attitudes might center around such questions as: How does this material relate to a system of values in general? How does it relate to other fields of inquiry? How does it relate to what has already been learned and what one may wish to learn? What significance does it have for the living experience? What enrichment does it promise for the individual and for society? How is it related to the student's (and the teacher's) self-actualization? I do not know of any single thing which will make the teaching experience more gratifying for the instructor and the learning experience more gratifying for the student. Nor do I know of anything—not even the increase of monetary rewards—which will increase the motivation to teach and to learn; nothing which will revitalize classroom relationships and experiences as will finding for them a significant place in a context of meaning. When this happens the teacher has no urge to sell his profession or his own field short. He speaks with conviction. The importance of his subject is established. He becomes an inspiration to his students.

Earlier we remarked that it was not enough simply to be an expert in one's field in order to be a successful teacher. We did not intend to underemphasize the importance of being informed. One must have information before one can impart it.

More specifically, preparation for the particular class period becomes an essential which is often minimized. It should entail careful organization of the material. When you organize you clarify your own thinking. In addition, a well-organized presentation is much more easily followed by the students. Note-

taking is less confused and may even be minimized. Such organization enables the student to grasp, to understand and to remember more adequately what you have said. In a class where the material is extensive and complex, and where so much is original that the student cannot depend on the textbook to discover the instructor's organization, it is helpful to pass out mimeographed outlines of what will be discussed in the immediately forthcoming sessions.

Organization however does not imply the complete writing out of a dissertation, and certainly not the memorizing of it. Spontaneity in a teacher is one of his greatest assets. But spontaneity without direction would be classroom chaos. Direction can be provided in a very practical way by the use of 3" x 5" cards on which the instructor has jotted down the salient points of his discussion. These can be held in the hand and referred to without undue attention. Their use allows for freedom of movement on the part of the speaker. They are not distracting and are easily manipulated. This does not mean that a manuscript is taboo. Whereas in a public address the use of a manuscript is often detrimental, its use in scholarly discourse may be not only permissible but advisable, to insure accuracy of information, completeness and even the inclusion of a well-turned phrase that seems to be semantically effective—in short, to insure better or more artistic communication. We cannot dismiss style as irrelevant in the presentation of material at university level.

The instructor never knows just what directions in thought, interest and expression his class will take. Even the most experienced of teachers cannot always calculate these variations ahead of time. A cut-and-dried adherence to a manuscript or outline will not allow for such eventualities. The teacher who is actually student-oriented, and who is more concerned with the development of the student than with the development of a theme, should be able to modify his approach at a moment's notice. He must learn to think on his feet. He must be free to give his attention to the situation, to evaluate constantly the effectiveness of communication, student response and the clarity with which he is developing his thought. He cannot do this if his attention is devoted to trying to remember word for word what he had prepared to say. Spontaneity in an instructor may spell the difference between success and failure. His classroom

presentation should indicate that he is alive and that his brain is actively creating rather than phonographically reproducing.

Now one more matter to be settled before meeting your class. Make some determination in your own mind of what your purpose is in going before your students. The purpose of a public speaker is usually to entertain, to persuade, to inform or some combination of these. Certainly one purpose of the college teacher is to inform, but rarely should it be to persuade. A timely joke or other entertaining feature now and then as spice to the more basic substance is certainly not out of place. But should we not also include among the possible purposes of teaching the encouragement of the student's own thinking and the development of his critical capacities?

Having some general knowledge of the nature of human needs and motives, informed in his field, prepared for this particular presentation, clear as to his purposes, the instructor meets his class.

First of all, command attention of the class at the very outset. A listless, apathetic, uncolorful beginning may then and there create a mental set in the mind of the student that this is going to be another dull hour, and his perceptions from then on will be correspondingly dulled. Start as strongly as appropriateness will allow. Tell a sure-fire joke or story which may be related to the lecture material. Sometimes a startling or shocking statement will have them sitting on the edges of their seats with their ears open. Remember, no matter how accurate or how important what you have to say may be, if the student is not alert enough to hear it, you have not communicated. It is an evasion of the problem to assume that the responsibility for interest and attention is the student's alone. Means are available whereby the instructor can command attention and hold interest, and the competent teacher will know and use them.

Action is usually attention-getting. Find some excuse to move about at the start of the class. Or arrange for some gross movement to take place at that time, such as the moving on to the platform of demonstration materials. It is not always best to have such materials already set up. The movement of bringing them in just as the class is about to begin commands attention and stimulates curiosity, interest and anticipation.

Compliment the class when you can do so with sincerity.

Compliment individual members of a class, not only on matters related to the class but for their accomplishments elsewhere.

Establish the importance of this particular discussion. Give it meaning. If the teacher assumes a supercilious attitude, he can hardly expect the class to take a serious interest in his presentation.

Indicate the purpose of the discussion if it is not already clear. What do you expect to be accomplished this hour? This tends to create an alertness on the part of the class. It may correct false impressions and thereby reduce the likelihood of some students' continuing to expect something that never comes off and being left with a sense of incompleteness.

Now you have prepared your class and are ready for the main body of your presentation.

Having gained attention in the beginning, you then have the problem of holding it. Out of laboratory experiments psychologists have found the following to be most effective means in holding attention: (1) Movement commands attention better than the static. Get action into your presentation. With very large classes, for example the breast microphone is superior to the stand "mike" which holds the teacher glued to one spot. (2) Novelty gains more attention than the familiar. Endeavor to inject something new into your presentations once in a while. (3) Variety is superior to dull repetition and routine. (4) Intensity, involving sound, color, size, tone of conviction or emotion is naturally more attention-demanding than a bland, innocuous, limp presentation. (5) Contrast gains over uniformity. This applies to inflections of the voice, to seriousness and lightness, to intensity (continuing intensity without contrast can of course become monotonous and ineffective). (6) Visual material rates higher than the strictly verbal. The judicious use of visual aids, charts, slides or movies, especially if colored, of models or demonstrations, will make otherwise dull material come to life. But the use of visual aids can be overdone. One instructor used so many films that the university authorities finally decided all they needed to conduct the course was a projectionist not a professor. (7) Where visual aids are not available, or for any reason are not used, the instructor might make very effective use of visual images. Most persons think in images. This suggests that a total reliance on abstraction

should be avoided. Illustrate frequently with references to familiar, concrete situations. The image will be remembered long after the words are forgotten. (8) Emphasis is closely related to intensity, but differs enough to deserve separate mention. A class discussion might be punctuated by such expressions as "Now, this I want you to notice especially," or "Get out your red pencil and underscore what I am about to say," or "If you get this one point to take home with you our time will have been well spent." (9) Class participation invariably makes for more alertness. With the trend toward larger classes this is not always feasible, although traveling microphones may facilitate student participation in a large class. (10) Enthusiasm, sincerity and conviction on the part of the teacher will be emotionally contagious, engendering a more positive and attentive response from the class. (11) The tried and proved rhetorical device of tying in whatever you have to say with the values already held by the class, such as health, happiness, success, personal enhancement, intelligence and so on, helps in giving meaning to the classroom experience.

In short, teaching requires more than a cut-and-dried statement of information, however accurate or important this may be. To teach successfully the instructor *must* gain and hold the attention of his students. He must keep them awake and he must keep them interested. He must find ways to open their minds so that they will be receptive and critically evaluative of what he has to say.

One further device for holding the attention of a class is that of *talking with the students*. Look directly at this one and that one. After going to the effort to establish rapport the instructor should not leave the class by gazing off into space. By the device of direct attentiveness to the student the teacher can be more sensitive to his reactions and thus be ready to modify his tactics when he senses for any reason that communication or interest is falling down.

Try to arrange for a strong ending. This is as important as the beginning. Avoid letting a class session dribble off. One good device is to state, "Now, I know that it would be difficult to remember everything we've discussed. Let me try to pinpoint it." Then summarize briefly and, if it is appropriate, suggest a course of action.

Finally it must be understood that there are no mechanical devices which will insure successful teaching. It appears as a flowering whose source of nourishment lies in unseen roots—the attitudes, the outlook, the personal philosophy and the frame of reference of the teacher. Education is a process of personal growth and development. For growth to take place in any living thing the climate must be favorable to that growth. Teaching is not a process of doing something to the student. It is the technique of creating a situation and a relationship which will encourage and nourish those capacities for growth which are resident within the student himself. If the teacher will bear this in mind and avoid exploitation of the student and class to satisfy his own neurotic needs, mechanics become but secondary adjuncts to successful teaching. Hence, the last thing I would wish to do would be to present you with a rigid set of rules and procedures, or a detailed account of *my* way of teaching, with the implication that you would do well to emulate it. One's own personal style evolves, not from aping another teacher, or playing a role as it has been defined by someone else, but out of one's own unique resources.

TRENDS IN AMERICAN HIGHER EDUCATION

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WE are standing on the eve of great changes in American education. The needs of the world of today are no longer adequately met by the schools and colleges which grew up in answer to the conditions and needs of several generations ago. Conditions are significantly different, as we complete the sixth decade of the present century, from what they were 30, 40, 50 years ago. Not only has our concept of our position in the world changed, but also our concepts of war, of sources of energy, of cooperation in a pluralistic society—even the geographic scope of an average life has changed and is rapidly becoming world-wide.

The rapidity of change in our increasingly complex society, and the fact of our being brought much closer to "one world" through modern communication and transportation, are likewise factors prompting change in our educational institutions. These changes, if adequate, will be sweeping: curriculum, administrative structure, student responsibility, learning-prompting techniques, faculty activities and salaries, the school calendar, methods of financing, *all* are in for serious overhaul.

Educational leaders are confronted with a challenge to develop new approaches to the old problem of adequately preparing the youth of today for a more complex world tomorrow. The presence of greater numbers and the demand for higher quality in education argue against merely developing more of what we now have.

The school or college that goes forward with imaginative changes in program and structure will be the institution that will command leadership in American education. A few leaders in our colleges and universities have felt for years the advisability of certain changes. The time is now ripe for implementing these changes in pilot programs for everyone to see and evaluate.

The faculty sitting back smugly contented with themselves and their college may have their classrooms filled for the next

fifteen years but at the end of that time will realize too late the opportunities they missed.

One who has been away from the American educational scene for two years* is struck by the changes that have taken place even in that period. The following are some of the changes or trends which strike the writer.

Foremost is the remarkably keen awareness on the part of a significant number of leaders (particularly a few university presidents) that conditions in the United States have so changed in the past quarter century that change in our educational institutions is necessary. Where this awareness is not present, you have either an administrator so tightly trapped by administrative detail, especially of the money-raising variety, that he has little time for serious reading and thinking, or you have an administrator concerned only with a highly select, narrow, limited field of educational preparation.

There seems to be a growing willingness to think of special, perhaps separate, schools, or at least special programs, geared to the peculiar abilities and needs of youth on the two extremes of the ability scale. A few years ago an educator talking in this vein would have been suspected of being undemocratic. Today we seem to be maturing in our concept of the kind of education needed if the best interests of democracy are to be served.

We are beginning to recognize that if democracy is to function to maximum advantage, we must prepare an aristocracy of leadership. This is *not* at variance with our democratic principle of providing equal educational opportunity for all, nor with our having an equal respect for all. It is simply a matter of outgrowing an adolescent interpretation of the always-to-be cherished truth "All men are created equal." It is a frank admission that some have greater talent which demands a different educational approach. It is a frank recognition that those with greater talent must be confronted with greater challenges, so that they may be prepared to bear greater responsibilities later on.

More and more educators are taking a serious interest in providing challenging programs for the gifted. Witness the tendency to discuss if not the advisability of separate schools, at least the desirability of specially tailored, flexible programs

* The writer served as Chief of the UNESCO Technical Mission to the Philippines, 1954-56.

geared to preparing gifted youth for college. Even within the traditional liberal arts college, and to a greater extent in our universities, there is a tendency to develop special, even individual programs of study for the talented youth. Witness too the growing number of higher institutions which have adopted flexible administrative and curriculum procedures in dealing with the gifted:

a) Early admission to college (all of the 33 original institutions which, encouraged by Ford grants, experimented with early admission programs, continue early admission policies and a growing number of institutions with enviable reputations are joining them).

b) Provision for skipping lectures and classes at the discretion of the gifted student (the student assuming responsibility for evidencing achievement in the area later on).

c) Exemption from required courses if the student can present evidence of mastery in the area (e.g. University of Buffalo, where a student, by taking examinations in such subjects as foreign language, mathematics, English, etc., may save as much as a year and a summer).

d) Individually tailored programs and courses providing for independent study and research.

e) Opportunity to spend less time in college, more time in reading and in gaining actual experience in the area of future work out in the business world while still at college.

In addition to the two trends mentioned, there are half a dozen other trends of promise in higher education. There is evidence that the number of educators who want to place more responsibility on the student for his own education is growing. There is much talk about the necessity of cutting down on "spoon-feeding," that we should provide for more independent study and that we should evaluate how the student applies himself during independent, and sometimes off-campus, study periods or quarters by means of searching examinations.

There is a growing uneasiness over the inefficient and wasteful use of educational facilities—prompted by the tendency of business and industrial leaders as well as informed citizens to judge the operation of the college by the yardstick used in evaluating the efficiency of building facilities and personnel utilization in industry. There is increasing discussion and some implementation of interinstitutional (in some cases region-wide) cooperation.

There seems to be a growing acceptance on the part of college and university presidents of the possibility of operating the higher education plant on a year-round schedule. In some cases this means refining the current semester system, or reorganizing educational offerings on a quarter or trimester basis.

There is a growing appreciation of the liberal arts as a necessary foundation for leadership—regardless of professional field—in our increasingly complex, rapidly changing society. There is a tendency to recognize the inadequacy of science and technology alone to prepare our future leaders. Hence the trend toward more cooperation among departments in the college, and among schools in the university, in preparing the future scientist or professional man. Another facet of this trend is the more-frequent-than-in-the-past recognition accorded church-related colleges in higher education, particularly for their contributions in the area of spiritual values.

There is a growing tendency toward extending the period of higher education to a fifth year and even longer: witness the new cooperative programs in engineering, science, teacher education.

For some time there has been a growing awareness of the lack of substance in much of the traditional teacher-training programs. A concomitant development is a growing recognition of the necessity of a teacher's possessing a broad liberal education. Witness the great variety of experimental programs in teacher education which are springing up all over the country—25 currently sponsored by The Fund for the Advancement of Education alone.

There is a rapidly developing appreciation of the importance of having good public relations and institutional development programs. More and more institutions are implementing positive programs in this area through full-time personnel. Unfortunately some institutions seem not to understand that the heart of a good public relations program is excellent teaching. Unfortunate too is the appalling failure to recognize the importance of the director of fund-raising or institutional development being at heart an educator immersed in the educational program of the institution.

There seems to be a new line of thinking developing in some college and university administrators which recognizes: that colleges and universities cannot continue to operate on the traditional unbusinesslike basis; that such a system has seriously

handicapped the colleges' own best interests and further development; that as a result educational institutions have undersold, if not underestimated, the true value of the heart of a college—the faculty; that it is time we realistically recast our system of financing our higher educational institutions.

Interpreting prevalent practice, if not policy, in higher education in terms of the business world, the writer feels we are running our colleges like discount houses with continuous sales in which we sell \$100 merchandise for two thirds or less of its actual value. We make up our losses and stay in business by paying our help \$65 for every \$100 worth of service. As long as help is not in short supply we can stay in business. When the demand for good workers increases—we may either have to depend entirely on workers with self-sacrificing missionary zeal (and the supply of these is limited) or take second-rate help.

It is not necessary to labor the point that teachers need a respectable salary to raise a respectable family in respectable surroundings according to a respectable standard of living.

We need to increase faculty salaries five times the increase made possible by the Ford gift merely to bring them up to their 1939 purchasing level; to provide adequate faculty salaries we must increase them fifteen times the increase made possible by the Ford grant. This has serious implications even for Catholic colleges and universities, since sixty per cent of the faculty in Catholic higher educational institutions are lay men and women.

For the next ten years our privately-supported colleges and universities must receive an average of about \$400 million a year in operating income alone above what they can expect to collect from tuition fees and similar sources. This figure does *not* include what is needed for capital expansion—new buildings and equipment.

Difficult and courageous decisions must be made by our college and university heads. The time is ripe for charging the recipients of education the full cost of their education. The college could accept an interest-bearing note, signed by parent and student, amortized over a period of five to fifteen years, for the amount lacking in cash payments. Over 95 per cent of the people who buy homes and 80 per cent who buy cars use this plan. Banks or industrial firms in the area could take over the collection of these notes, perhaps at a slight discount, thus providing

the college with funds needed to operate and expand a financially sound institution. This plan has worked out successfully for the past fifteen years at Bob Jones University in South Carolina.

A business that collects only sixty-five cents for every dollar's worth of merchandise is headed for bankruptcy. It is time we overhauled our finance policies in higher education. The thinking of an increasing number of university heads tends in this direction. Continuing to offer for public consumption the valuable services of faculty members at 33 per cent discount is bound to disrupt either the quality of our service or our good standing in the community or both.

LIBERAL EDUCATION FOR ADULTS

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ONE of the most significant developments in American education today is the increasing attention given to programs for adults. Of the estimated 30,000,000 adults engaged in some kind of educational pursuit, a very considerable proportion is enrolled in programs connected with institutions of higher education: in urban universities, large and small; in the extension divisions of state universities; in municipal colleges; in a large number of private liberal arts colleges. So extensive has this development become that it is rather difficult to find a college or university that has not been engaged in some form of program for adults.

These programs take many forms: credit and non-credit; "short courses"; conferences and institutes; correspondence courses; courses on radio and TV; community service programs; even programs for alumni.

One agency—The Center for the Study of Liberal Education for Adults¹—has been most intimately connected with this development of a growing, dynamic responsibility for the education of adults on the part of colleges and universities. Established in 1951 as the result of a grant from the Fund for Adult Education to the committee on liberal education of the Association of University Evening Colleges, the Center has since its inception worked closely with that association and its constituent institutions toward the improvement of higher education for adults. Over the years however its contacts with other associations and institutions of higher learning have been expanded so that many of the smaller liberal arts colleges as well as the large state universities of the National University Extension Association have become associated with the Center and its work.

As a quasi-autonomous agency, relatively independent of its clientele as a source of funds, the Center has a policy of working *with* institutions, rather than operating as a service organization

¹ The Center will publish this fall a survey of the adult education activities of liberal arts colleges. Arrangements have been made to send copies of this study to all AAC member institutions.

without a policy of its own. This approach to its work is a basic characteristic of all Center activities—in research, field work, consultation, experimentation and publication.

Broadly speaking, the Center's purposes are:

(a) To provide aid and leadership for the forces that can develop the college and university into more effective instruments for the liberal education of adults;

(b) To encourage the development for adults of a wide range of university-level educative experiences which do more than parallel regular degree or credit programs and which are planned on the basis of the distinctive interests, experiences and abilities of adults.

The Center refuses to accept any single, inflexible definition of liberal education, but it believes that it can recognize a liberally educated man and is interested in stimulating programs that will help develop such a person. It believes that men can be liberally educated in a number of different ways, and therefore it co-operates with many kinds of programs and experiments with new and different approaches which appear likely to contribute to the liberation of adults. This involves working with institutions of higher education wherever there is an interest in pioneering programs of liberal adult education.

Center projects are numerous and varied, but most of them may be viewed as deriving from basic beliefs about the nature of the Center's task. Aside from a vigorous publications program,² and continuous field work and consultation activities, its major projects may be traced to the following propositions:

1. *Educative experience must take into account the special nature of adulthood as a period of learning.*

Much work has been done not only by the Center staff, but also by experts in the field of learning theory, curriculum development and teaching to develop a body of knowledge about adult learning and to devise experimental programs which test out theory in the field. The Center has given support to institu-

² Center publications consist mainly of a series of general articles called *Notes and Essays*, results of Center projects and conferences published as *Reports*, and offprints of articles appearing in journals which the Center thinks may be of interest to the whole field. Individuals or institutions may be added to the Center's general mailing list on request. The address is: Center for the Study of Liberal Education for Adults, 940 East 58 Street, Chicago 37, Illinois.

tions for experimental projects and small grants to faculty members experimenting with a variety of programs of liberal education for adults.

In the development and distribution of experimental materials for use in adult classes and courses in universities and colleges, the Center's emphasis is on materials and methods designed especially for adults and representing advanced thought about curricular content, organization of courses and instructional methods. One example of this kind of project is the Laboratory Collège for Adults which is getting under way in the Fall of 1957 under the joint sponsorship of the Center and Northwestern University.

The Laboratory College for Adults is a new departure in that it is an attempt to experiment with the peculiar rhythms of adult life in an urban setting as a basis for studying how to learn from experience. This project is based on the Center's belief that one of the most important factors to be taken into account in the teaching of adults is the great variety and richness of adult experience, which teachers must learn to make operative in some systematic way in the educative process.

2. *In an overspecialized society liberal education is urgently needed, particularly for those groups whose education has been intensive but narrow.*

Although the Center does not conduct programs of its own for the consumer, it has on a few occasions joined with some college or university in a pilot project in which the Center provided financial aid as well as consultation and direction. An outstanding example of this type of Center function was the Vassar Institute for Women in Business, developed jointly with Vassar College and the National Secretaries Association in Kansas City, Missouri.

The Vassar program exemplifies certain Center concerns which have been important in other programs as well. It bespeaks an interest in the liberal education of specialist groups and in the regenerative kind of education in liberal studies which is often most profitable after the individual has been established in his life's work rather than before. Other pilot projects of this sort are taking place, under grants from the Center, at the University of California (for journalists) and at Northern Illinois University (for teachers).

This concern is becoming increasingly vital as more institutions are entering the field with liberal programs for special groups, particularly in the area of management education. Such programs already exist in universities and smaller liberal arts colleges throughout the country: at Pennsylvania, Dartmouth, Williams, Swarthmore and Northwestern under the Bell system; at Southwestern at Memphis, Pomona, Wabash and Clark, primarily under local auspices. In fact the Center has called a conference of business and academic leaders on these programs for the purpose of developing a greater understanding of such activities.

3. *Appropriate programming for adults requires "retreading" of people in academic life who are to develop and teach in the programs.*

Since the first exploratory year, the Center has operated under the assumption that programs are developed by people in institutions. This has meant that a good part of Center thought and activity must be devoted to strengthening individuals in their knowledge and understanding of the principles and practices of liberal education for adults.

Thus a program of leadership development has been evolved on a national scale to discuss problems of concern to deans and directors of adult programs. Likewise the Center has conducted local, regional and national seminars for faculty members who teach in adult programs. A conference has even been held with college and university presidents to discuss "New Dimensions of University Responsibility for the Liberal Education of Adults." And in June 1957 the Center conducted a one-week liberal studies program at the Syracuse University Minnowbrook Adirondack Center—for deans and directors of evening college and extension programs—a kind of "Pugwash" for deans.

4. *If individuals are to operate effectively the entire institution must be engaged.*

The Center believes that if adult education is to grow in quality as it has in quantity it must become the concern of the total institution. Hence the Center has been concentrating on consultation with single institutions (involving administrators and faculty) in the development of a better understanding of their responsibility and role in liberal adult education. Such institutional projects are under way at places like Western Reserve and Oklahoma.

This intra-institutional approach does not preclude a continued interest in the broader organization of the field. Past experience indicates the need for increased involvement of faculty members in a concern for liberal education for adults. Through its conference programs, publications and particularly the *Faculty Newsletter*, the Center has been developing among faculty members a greater appreciation of the challenges and the requirements of effective teaching of adults.

The Center also maintains a strong interest in cooperative relations with associations of higher education. On the strength of its past experience the Center believes that one of the most effective ways of developing and maintaining productive relationships with individual institutions of higher learning is through the national associations which represent those institutions. For example, expansion of activities with various committees of the National University Extension Association and the Association of University Evening Colleges has led to a variety of consultative relationships with faculty and administrators in many constituent institutions. By attending national and regional meetings of the associations, and by actively engaging in committee conferences, the Center has been able to engender a livelier interest in the improvement of liberal education for adults.

5. Liberal education programs have a beneficent effect on college-community relationships.

Institutions of higher learning are becoming more aware of the importance of relating themselves closely and constructively to the communities in which they are located. They realize both their responsibility to the community and also the public relations possibilities inherent in these relationships. Since it is primarily the adult program which bears a major responsibility for direct educational contact with the community, the Center has considered it of great importance to concern itself with ways in which the college and university may relate themselves to the needs and wants of the community. Moreover, it is especially concerned with the role of *liberal* education in college-community relations.

6. A Center-type agency has a profound obligation to serve the intellectual community through its consultation and field-work services.

As a result of its unique preoccupation with liberal education for adults at the college and university level, and because of its continuing close relationship with the associations of higher education engaged in adult education, the Center is in an enviable position for acquiring knowledge and understanding about programs of liberal education both within its own family of institutions and beyond. This has brought an increased sense of responsibility to spread this information and "know-how" to the growing number of colleges and universities which are in a state of readiness to expand their programs in the direction of liberal adult education.

THE UNIVERSAL EQUATION

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WITH frightful frenzy the academic cauldron boils and bubbles to the eerie incantations of three witches severally denominated "student bulges," "faculty shortages" and "plant needs." These ghoulish creatures, riding their legendary broomsticks over American campuses, are giving university administrators a bad case of the jitters. Whether it is Harvard or Hamline, Princeton or Podunk, the same imperious query clamors for response: How shall we ride the wave of the future? What plans must be made? And which should be given priority in implementation?

I. The Problem of Numbers

Certain necessities, arising from the student invasions which are already establishing beachheads, are obvious enough. Today three million students are overtaxing the facilities of higher education. By 1975 the college population will be at least seven and a half million and perhaps as high as twelve million. To service these students adequately the present supply of college teachers will have to be doubled. There are now 225,000 men and women on college faculties and there will be needed a half million. Each year the profession loses 10,000 from its ranks through death, retirement or resignation. Of the five to six thousand annual doctorates the great majority does not enter teaching. As Peter Drucker observed: "Total faculty personnel is thus shrinking when it should be expanding, and college teachers—rather than water, petroleum or uranium—may well become our scarcest and most critical resources."¹

The havoc which the law of supply and demand will wreak on university budgets will be compounded by institutional needs for expansion of plant facilities. Even now—to paraphrase the famous quotation purloined from Percy Bysshe Shelley—close to a third of our students are ill-housed (in terms of dormitories)

¹ Peter Drucker, "America's Next Twenty Years," Harper and Brothers, New York, 1957, pp. 55-56. See also F. L. Wormald, "College Enrolment Plans for the Next Fifteen Years," *Association of American Colleges Bulletin*, XLII, December 1956, pp. 504-509.

and ill-fed (in terms of academic diet).² These are tangible evidences of problems that are plaguing university administrators. They are the arresting developments which dramatize every drive for capital funds. They are the ingredients out of which Madison Avenue can fashion slick slogans and alluring appeals. Such fantastic facts and staggering statistics are real enough, important enough and dramatic enough to warrant every ounce of thought and energy being given to them. Yet they do not reveal the full story or even the most important part of the story.

Every one of America's 1800 institutions of higher learning represents an area for investment and every American is an investor: the student who pays his tuition, the professor who plights his economic troth and the community at large which provides the support. The wise investor—students, faculty and public—must examine critically and carefully the portfolios of the many schools that need and want his dollar. Two thirds of the 1800 are so small (with fewer than five hundred students) as to be marginal both educationally and financially. Some will make unique contributions because of their capacities for intellectual and physical growth; some will be absorbed by bigger universities; some will be totally crushed out of existence.

What should an investor look for? Should every small liberal arts college be supported simply because it is small, or because it is liberal arts? Should the big universities grow bigger, richer, more ponderable and more ponderous? Does the statistical façade of enrolment figures, faculty numbers and degrees, or acreage devoted to rolling green campuses, give the picture? Or should the investor be taught to dig for undersurface veins of ore? Yet how shall he know where to quarry and how to sift the dross from the precious metal?

We would suggest that the most crucial question to be raised and to be answered is this: How does a university propose to solve the equation involving permanence and change, adjusting to new demands without losing characteristics that belong uniquely to an institution of *higher* learning? To point with pride to the same kind of time-honored degree as a reward for hurdling the same kind of time-honored curriculum may give satisfaction to

² James A. Van Zwoll, "Policy and College Housing," *Higher Education*, XIII, March 1967, pp. 134-137.

the traditionalist, but the product thereof may be much too brittle for a market which today demands both durability and resiliency. Tradition for tradition's sake has been ever open to challenge in American society. On the other hand, a university which changes with changing fads and fashions is a moon to many suns. When the eclipse of fashion comes—as it always does—such institutions either decline or grope desperately for the warming ray of a new fad's light. Although products from these schools may skillfully exploit the opportunities that change affords, they never really lead society because they lack any clear-cut vision of the ends of man and the purposes of social order.

II. Problems Emerging From New Social Patterns

It is perfectly obvious that factoring the change-versus-permanence equation is more difficult today than ever before. Developments in American life are already so revolutionary that adjustments, even in the best of circumstances, will be hard to come by. What are some of the major shifts which, defying statistical treatment, will nevertheless confront American universities in the next decade and a half? A venture into secular prophecy is an expedition fraught with peril. Yet every army needs scouts, every religion demands missionaries and every restive society requires forecasters.

In 1970 a more automated economy will afford greater leisure, will swell the ranks of the white-collar class and will demand greater intelligence because routine chores will be done cheaper and better by machines. Atomic and perhaps solar power will also be in use. At the same time, America will be more acutely aware of a paradox posed by the menace of a twenty-first century which threatens a revolutionary reversal of our historic posture—from a bountiful to a "have-not" nation. A rich America may be hungry for scarce materials and bidding hard in a highly competitive international market. We shall have learned how dangerously low our water supply is in terms of our growing needs, and we may look enviously at the more abundant resources of certain European countries. Conservation, rather than exploitation, may be our motto and the temptation to look thrice before adopting any "give-away" program will exist compellingly.

What kind of student will come to universities to invest his money, his energies and his chances for future success? What will the university freshman of 1970 be like? How will he live? Will his motivations differ sharply from those of our present freshmen? If 1970 has a far-off ring we need only remind ourselves that it is a paltry thirteen years around the corner. Let's take the leap into the unknown. The freshman of 1970—unless this represents an egregious miscalculation—will come to a university armed with more information, more facts and a tougher carapace of sophistication. If the gross national product hits the predicted 600 billion dollars, he will have more money to lavish on things not now within the reach of the university student. The educational "fringe on top" may include for students on the Atlantic seaboard a year of study in Europe and/or frequent excursions to atomic plants near Seattle or power dams in Colorado. His more ample purse will be matched by more ample leisure and, having both, he will probably marry earlier.

These are the interesting developments of the periphery. More germane is this question: Will he come to college better educated and better motivated? I take the dismal view that he will not, and for these reasons:

1. Our 1970 freshman will come from high schools still overcrowded and still characterized by an acute shortage of really first-rate teachers.

2. He will have been fed so many facts via such pleasant media as movies and television that he will identify information with education and trivia with thinking. And judging by today's evidence, it will be extraordinarily difficult for him to escape the herd or to defy gang approval. Yet lacking challenges from superior intellects in the secondary school, and lacking the habit of independent study, he will lack the two qualities prerequisite to learning. Consequently this freshman may, at least in some respects, be harder to motivate and harder to teach than his uncles and aunts who are the university seniors of today.

3. He is likely to be a frustrated person. The material promise of the adult world which entices him will run at a pace far faster than the slow gait that secondary training has permitted him to adopt. Frustration will invite extremes wherein he may either join the masses because it is easy or grasp at leadership because it is necessary. And the masses will rely more heavily than ever

before on their chieftains, who will be called upon to use a thousand eyes in a thousand nights to see clearly, deeply and widely—lest those whom he shepherds fall into the pit. Educating for leadership is never easy; educating for leadership when society is in ferment becomes a back-breaking undertaking. Universities, it may be remarked parenthetically, will be caught between two cross fires and criticism of their products may mount rather than diminish.³

What shall the university do for the 1970 army of freshmen? If leadership is at a premium and high-school teaching facilities are overtaxed, what tonics can tauten flabby intellectual muscles? How shall we distinguish mental fiber from fatty tissue? These questions involve searching analyses to discover what values the American people will accept. Because income is being distributed so evenly, wealth is rapidly losing its potency as a measure of prestige, and its replacement by other norms of value will be hard to achieve—if for no other reason than that wealth has been for so long the dominant trademark of the American élite.

Universities must make mighty contributions toward a sensible resolution of today's struggle for the future value patterns of the American society. But these contributions are likely to come in erratic spurts. Immediate pressures will create diversions, and the problem of how to educate for the new society involves a prior determination concerning whom to educate. Harried admissions officers will be the first to show sensitivity to the new issues.

The possibility that many institutions will run admissions policies to extremes is very real. Because heavy student demand will tax existing resources, some institutions may seek to imitate the patterns of venerable and justly renowned eastern colleges—becoming in the process what Henry Morton Robinson termed tartly a “splendid facsimile of Ivy League products.” Odds against even really good boys’ making the Ivy grade may soon become prohibitive. On the other hand, pressures will mount, particularly on publicly supported institutions, to follow the Ohio pattern which equates a high-school diploma with an admis-

³ It is interesting to observe that despite criticisms one company, General Electric, reported in a survey of 13,586 college graduates in its employ, that 75 to 85% were satisfied generally with their alma mater. “What They Think of Their Higher Education,” *Educational Relations Service*, General Electric, 1957, 5.

sion ticket to a state university. While higher education for the masses need not necessarily mean mediocrity, the risks are very substantial. What will Mr. Robinson think of the new order of higher public education when even now he scorns "those educational rabbit-warrens known as State Universities whose inmates, I hear from reliable sources, gradually learn the use of commas and can be trained to perform simple feats of logic connected with chain store management, ethical embalming and other disciplines much revered by the American *demos*."⁴ In Irwin Edman's lament, it could amount to "a triumph of mind over smatter."

How far may a school change itself to meet extraneous changes? Can a reputable university compromise without compromising itself? The answer will come slowly as each institution—through its admissions policy, its selection of faculty and its curriculum—tells the world how it intends to handle this problem of permanence and change. More concretely it means that each university must counsel the American public just as seriously on what it will *not* do as on what it will do.

How universities and societies have reacted to changing demands in the past provides fruitful clues on how they will react in the present and the future. What will institutions do? What will they forgo doing in order to continue certain things they are now doing?

Let us take the eighteenth century for a working base. At that time the pivotal country was France and the crucial figure was the *philosophe*. Abysmal economic and political conditions sparked popular violence and furies mounted. The mob was ready to strike down the tyrant. Faced with a delicate decision to support reform by the few or revolution by the many, the French intellectual made an historic choice for the latter and justified his action by postulating a human nature that was infinitely perfectible. Condorcet's neat little formula told the story: "Every day in every way man is getting better and better." It was a buoyant philosophy adroitly geared to *liberté, égalité, fraternité*. Self-government was good because the governed were good—and getting better. Subsequent events demonstrated quite amply that one thing was wrong: man was no angel and could never become one.

⁴ *Holiday*, XVIII, November 1955, 35.

The intellectuals of the nineteenth century had to pick up the pieces. They could ill afford to junk the gay formula of the *philosophes*. Nor could they ignore the facts of life. Monarchy died, democracy lived. Long live the King! Yet the masses who were theoretically masters of all they surveyed were really slaves to all they beheld. *Liberté* meant the right of a ten-year-old to work fourteen hours in a coal mine; *égalité* meant fortunes for the few and poverty for the many; *fraternité* was a delectable word to describe a charmed circle whose diameter was very short. How could such contradictions of fact be reconciled with generally accepted theories without destroying the social fabric? Our intellectual forebears accomplished the impossible by embracing the doctrine of "Social Darwinism" which postulated a man who enjoyed the *liberté* of the wild beast, the *égalité* of the lion and the lamb and the *fraternité* of the herd. Man gamboled in his own jungle where survival depended solely on his own fitness. Losing nothing of the theoretical trappings of democracy, the human animal merited everything he got: rags or riches, sickness or health, fame or infamy.

These two centuries, the immediate predecessors of our own, reveal startling contradictions and a more startling similarity. The eighteenth century saw society as a community of saints who prayed on and on, whereas the nineteenth century accepted the notion of a pack which preyed on or was preyed upon. Yet the contradiction had the same root in that it burgeoned from a seed—desire to change man's essential nature in order to meet historic and accidental changes in society. Too young and too immature to be greatly influenced during the eighteenth century by French thinking, the American universities in the nineteenth century reacted sharply to what they saw about them. James at Harvard, Sumner at Yale and Dewey at Columbia became by-words for *adjustment*.

The one clear lesson that emerges from the past is that the key to the equation of permanence and change lies in the interpretation of man's nature. Either human nature is essentially changeless or it changes essentially, and the civilization which misreads it invites catastrophe. Charles van Doren stated the case admirably when he said that knowing the answers on "Twenty-One" was fun and, in his case, profitable. "But the final question," said van Doren, "'What am I? Or who am I?' is the only truly important one."

Now what academic disciplines probe critically into that question? Which seek to unravel the meaning of human destiny and the nature of the human personality? The traditional vehicles have been theology and philosophy, and here we make a curious discovery regarding the history of education in our own country. In the last century many American universities, both public and private, actually banished philosophy and theology to the realms of outer darkness. A cursory check of curricula and of faculty rosters will demonstrate this fact. In adjusting to change, institutions not infrequently cut out their own hearts. It may be asked therefore whether the American élite really harnessed the tide or rode it out. One gets the uneasy impression that if it was the fashionable ethic to exploit, then exploit they would; if the contemporary *mores* called for humanitarianism, then humane they would be. Perhaps those critics among us like Robert F. Fitch, Henry Steele Commager, John Tracy Ellis and Merle Curti (who fear that this generation may never have chance to use a return ticket on the Twentieth Century Limited) are disturbed because they feel that universities, having ridden the popular tide once, will ride it again. *Après nous, le déluge.*

It would be grossly unfair however to minimize the good that has come out of our ability to adapt ourselves to change. Schools of engineering, of pharmacy, of education, of business administration and their counterparts have proliferated to meet real needs. Often the tragedy of their birth rested in the fact that professional schools were cast adrift to become institutions *sui generis*. The professional school recruited its own faculty, raised its own money and established its own curriculum, often with total unconcern for that core of liberal subjects through which the heartbeats of a genuine university are felt. If internecine war raged at intra-university levels between the professional and the liberal arts people, the fault could rarely be attributed exclusively to one of the disputants. Harmony prevails, mutuality is radiated and complementarity achieved only when there exists a unifying philosophy of education. There can be no philosophy of education without a philosophy of man: what he is—which is realism—and what he ought to be—which is wisdom. This is the ultimate norm for every investor.

All the money in the world cannot buy a philosophy of education. Nor can it be achieved—and this strikes cruelly at one

piece of folklore in American education—by counting heads among the *corpus docens*, the teaching staff. It can be achieved only by recognizing that theology and philosophy must be used to educate a man. Certainly they can be abused, but abuses can and do occur in practically all other disciplines. Because of this do we think of burning down the house to roast the pig? The restoration of philosophy to a respected position in our curricula in the early part of the century was a necessary move. The restoration of theology is one of the imperatives of our day, though its achievement in fact will be difficult in a pluralistic society.

III. *The Rewarding Decisions*

The institution which has the courage to redress the imbalances in curricula by restoring theology and philosophy to their rightful places will perform a real service for the American people. Those universities which have never abandoned them will continue to strengthen America. It does not necessarily follow that such institutions will always produce good men, much less great leaders. Some of their products will go aground on the reefs, but it will not be because they know not the compass or have not a rudder. Yet it is certain that the struggle for future value patterns will be resolved either by men who have values or by men who do not, and that American universities hold the fateful balance. The human being, however adroit with skills, recoils from their use if the end-product has no value. This suggests that a sense of values will come intuitively, which can be dangerous, or through careful refinement, which is prudent. There are roughly four years and 120 weeks for a student to pass through a university. Since resources must be carefully husbanded, the institution cannot be all things to all men. It must decide what will be taught in certain areas—what subjects provide a liberal education. In making its decision the institution simultaneously determines certain things it will not attempt to do.

A faculty animated by an educational philosophy that recognizes man as a creature of God will dedicate its energies toward developing the fullest potential of every human person. In the eyes of such a faculty, every man represents the most precious commodity on earth. If a man can profit from the university

education, such a faculty will bend every effort to provide that service. It may mean in some cases heavier teacher-student ratios during the coming decade; it may mean sacrifice of individual preferences for favored research projects; it may mean longer hours at hard, unremitting toil. The institution with this kind of dedication will avoid extremes in admissions policies which, on the one hand, deny to the talented a chance to develop their talent or, on the other hand, open the floodgates to all and sundry in the erroneous notion that democracy means equality of ability. A university's destiny is to be of service to that vast store of human potential that is the greatest resource of the country. The university of tomorrow will have to do more for that human potential: find it, mine it, refine it—to the end that a man may move steadily from what he is to what he ought to be. Depending on how they meet the need, university reputations may well be made and lost during America's next twenty years.

BIRMINGHAM-SOUTHERN COLLEGE, 1856-1956¹

(Book Review)

DAVID A. LOCKMILLER

PRESIDENT, UNIVERSITY OF CHATTANOOGA

THIS is the story of three Methodist-related colleges in Alabama: Southern College at Greensboro, 1856-1918; the North Alabama Conference College (the name was changed to Birmingham College in 1906) located in Birmingham, 1898-1918, and the modern Birmingham-Southern College which resulted from a merger of the two institutions, 1918-1956. Each of the earlier colleges had a distinct history and personality, and the united Birmingham-Southern College has profited from its dual inheritance. As the authors ably show, all three institutions were built by devoted Christian men and women struggling against the difficulties of the South of their time.

The early chapters are concerned with the denominational pattern of higher education in Alabama and adjoining states, the blighting effects of the Civil War and Reconstruction, and the problems of the colleges during the late nineteenth and early twentieth centuries. Teachers, students, curricula and financial drives are presented in considerable detail, and it is doubtful if any busy college executive of today, with all his problems, would change places with the early leaders of Birmingham-Southern.

Adequate attention is given to the politics of merger and to the development of the modern college at Owenton, now a part of the progressive city of Birmingham. The concluding chapters, "Education for Service" and "Maturity Follows Growth," are chiefly devoted to the administrations of Guy E. Snavely, Raymond R. Paty and George R. Stuart, Jr. It was during the presidency of Dr. Snavely that the college "came of age," and much of its excellence in recent years is directly attributable to his wise planning and indefatigable labors. In 1937 he left the college to serve as executive director of the Association of American Colleges, but after his retirement from that office in 1954 he

¹ *Birmingham-Southern College, 1856-1956* by Joseph H. Parks and Oliver C. Weaver, Jr. The Parthenon Press, Nashville, Tennessee, 1957. 224 pp. Available at Birmingham-Southern Campus Book Store in Alabama, \$3.00.

served again with distinction as Chancellor of his beloved Birmingham-Southern. The election of President Henry King Stanford is noted, but his administration belongs to the future.

This volume is a welcome addition to the increasing number of college histories. It is written in a straightforward manner and is well documented. The usual preface and bibliography are lacking, but rather detailed notes are given at the end of each chapter. There is a subject index, and the work contains illustrations of campus scenes and key leaders. This centennial project by Doctors Parks and Weaver, who are professors of history and philosophy respectively in the college, will be welcomed by alumni, citizens of Alabama—especially Methodists—and all who are concerned with the history of higher education in America.

A STATEMENT ON CHRISTIAN HIGHER EDUCATION

REPRESENTATIVES of the Commission on Higher Education of the National Council of Churches of Christ in the U.S.A. and of the College and University Department of the National Catholic Educational Association met at the Hershey Hotel, Hershey, Pennsylvania, for a two-day meeting, July 19-21, under the sponsorship of the Commission on Christian Higher Education of the Association of American Colleges.

This was the second meeting of such representatives which the Commission has sponsored. The first meeting was held in New York at Gould House on the Hudson, in July 1956. The purpose of the first get-together was to explore areas of possible cooperation between Catholic and Protestant bodies in the field of higher education. It resulted in an exchange of ideas and information which has proved to be most helpful to the cooperating groups.

Because of the value of the Gould House meeting and the possibility for increasing cooperation, the Commission on Christian Higher Education of the Association decided to sponsor a second meeting. This time the group which met was asked to work together on the specific problem of "formulating a strong positive statement concerning the spiritual mission of the Christian Colleges."

For two days these educators addressed themselves earnestly to this task. They recognized differences as well as similarities in their institutions and programs, but were able to agree upon a preliminary statement which sets forth a broad area of common purposes. The statement does not purport to be a declaration of the complete goals and objectives of either group. It is not intended to be in any way binding upon any segment of either the Catholic or the Protestant faith. It is rather a setting forth of some of the minimum goals and purposes which these educators believe are common to both Catholic and Protestant institutions of higher education and for the achievement of which both groups can work together.

The Commission on Christian Higher Education of the Association of American Colleges is happy to have had the privilege of sponsoring this meeting and believes that the statement adopted may form the basis for increased understanding and

cooperation in ever-widening areas of the field of Christian Higher Education.

A PRELIMINARY STATEMENT OF CHRISTIAN HIGHER EDUCATION

The following statement, jointly prepared in July 1957 by a group of Protestant and Catholic educators, has for its purpose the clarification of the value and importance of Christian higher education in today's world.

The Christian Churches, from the formation of our republic, have been deeply involved in education. These Churches actually established our earliest colleges and set the pattern for much of our system of higher education. Through their educational programs they have continued to develop and safeguard the religious faith and democratic idealism of our country.

Undue emphasis on the material elements of twentieth-century education has led to a neglect of and a disregard for the values of religion and religious thinking in our culture. In the complexities and pressures of contemporary life, the true meaning of life and a sense of responsibility are being obscured or lost in confusion. There is a critical need of an expansion of higher education that gives wisdom as well as knowledge. If our spiritual heritage in education is to be perpetuated, Christian higher education must be emphatically reemphasized and all persons concerned with our country's welfare must give it high priority.

As Christians we share with all educators commitment to the generally accepted basic principles of higher education, such as the primacy of truth, honesty in the search for truth, integrity in the teaching of truth, respect for persons in the dissemination of truth, excellence in teaching and scholarship, and the acceptance of social responsibility.

All philosophies of education must rest upon certain presuppositions of faith which ultimately determine the nature of education. It is our conviction that knowledge of reality and of the meaning of life is adequate and complete only in the light of the revelation of Jesus Christ by which, consistent with our Christian traditions, all our teaching must be judged.

Some of the most significant and important aspects of higher education can in the long view be maintained only through this kind of education. In Christian higher education spiritual values are made real; and mundane activities become endowed with spiritual significance. All knowledge of the sciences and all

enjoyment of the arts are God's gifts to man so that he may have the abundant life of those created in the image of God.

We believe that under God man is free and responsible; that because of the fact of human sin, man's mind and will must be set free if he is to know aright, live in love and be in true accord with God and his fellow men.

The Christian college is a community of teachers and students seeking to know the nature of the universe created by God and the kind of society in which man can live according to God's will. Education in this context enables the student to learn and grow within the framework of a meaning and purpose that unifies and orders his knowledge, illumines his appreciations and gives direction to his existence. The Christian college offers to our generation an interpretation of the whole of knowledge, a way of life and of learning, and a sense of earthly vocation and eternal purpose, without which sciences and arts, inventions and technology may enslave and destroy mankind.

This Christian conviction of the unity of truth, of the love of God, and of man's nature as a child of God is the surest safeguard of freedom, high ethical and moral standards and social responsibility. Further, we affirm that this commitment to the freedom of our colleges and universities under God is the ultimate safeguard of these institutions against domination by the state or by other forces within our culture.

For these reasons Church-related colleges—upon which this Christian higher education depends—must be maintained at all costs.

Dr. Conrad Bergendoff, President,
Augustana College, Illinois

Dr. Carlyle Campbell, President,
Meredith College

Dr. I. Lynd Esch, President, Indiana
Central College

Dr. Urban H. Fleege, Associate Secretary,
College and University Department,
National Catholic Educational Association

Brother Gregory, F.S.C., Dean,
Manhattan College, New York

Dr. John O. Gross, National Council
of Churches of Christ in the U.S.A.
and Methodist Board of Education

Dr. Thomas E. Jones, President,
Earlham College

Father William F. Kelley, S.J.,
Dean, Creighton University

Dr. Hubert C. Noble, National Council
of the Churches of Christ in
the U.S.A.

Father Vincent J. Nugent, C.M.,
Chairman, Dept. of Theology, St.
John's University, Brooklyn

Dr. Peyton N. Rhodes, President,
Southwestern at Memphis

Father Charles E. Sheedy, C.S.C.,
Dean, University of Notre Dame

Father Celestin J. Steiner, S.J.,
President, University of Detroit

AMONG THE COLLEGES

ATLANTA UNIVERSITY has received a bequest of over \$140,000 from the estate of Mrs. Gertrude Ware Bunce, daughter of Edmund Asa Ware, first president of the university, 1869-1885, and herself a former member of its faculty. The money will become part of the Ware Fund which was established in memory of the Ware family in 1886. Before this recent addition the fund contained over \$71,000.

BUCKNELL UNIVERSITY announces receipt of a gift of \$1,475,000 from the Olin Foundation, Inc., to construct a classroom building to be named Coleman Hall in tribute to William H. Coleman, vice president and secretary of the Bucknell Study, who retired in June 1956 as dean of the university and whose career as a teacher and administrator at Bucknell covered a span of 33 years.

CARLETON COLLEGE is among the eighteen colleges and universities throughout the country receiving grants from the National Science Foundation to improve the training of high school teachers of science and mathematics.

COLLEGE OF THE OZARKS is the recipient of a \$223,000 gift from the J. E. and L. J. Mabey Foundation, Inc., of Tulsa, Oklahoma, for construction of a new gymnasium. Mrs. Jessie Ruth Cobbs of Nowata, Oklahoma, has given the college \$10,000 for the furnishing of the home economics department.

COLLEGE OF WOOSTER will have a college inn on its campus, through the generosity of Dr. Robert E. Wilson, chairman of the Board of Trustees, and Mrs. Wilson, whose accumulated gifts over a thirty-year period in honor of Dr. Wilson's father, William H. Wilson, alumnus of the college and from 1900 to 1907 professor of mathematics, and of his mother, Mrs. M. H. Frank, will finance the construction of the \$400,000 building.

HARTWICK COLLEGE broke ground in July for its new men's dormitory, to be named Leitzell Hall. The corner-

stone for the new building will be laid 3 October in connection with Founder's Day activities at the college.

HARVARD UNIVERSITY announces a new joint program of its Graduate School of Education and the school systems of Concord, Lexington and Newton, which aims to bring about closer relations between public school systems and private universities to strengthen policies and programs in American education. The project is made possible by a \$200,000 grant from The Fund for the Advancement of Education.

The university has established a Center for International Affairs to provide research and teaching on basic factors in international relations, with a special focus on American foreign affairs.

A new fund in memory of Henry LaBarre Jayne, Philadelphia attorney, philanthropist and art patron, made possible by a bequest of his widow, will be used by Harvard to support instruction in government.

New York investment broker John L. Loeb has donated \$1,000,000 toward construction of a modern theater center for Harvard and Radcliffe colleges.

HEIDELBERG COLLEGE has been left \$100,000 by Miss Gretchen Miller toward erection of a chapel in honor of her father, Dr. Charles E. Miller, president of Heidelberg from 1902-1937, and her mother, Mrs. Laura Carver Miller. The building will be named "President and Mrs. Charles E. Miller Memorial Chapel." The will states that the \$100,000 will be turned over to Heidelberg after the college has raised \$400,000 from other sources and has met specified conditions within a period of five years.

ILLINOIS INSTITUTE OF TECHNOLOGY's professor of mathematics, Dr. Karl Menger, has been enabled, through a three-year grant of \$36,000 from the Carnegie Corporation of New York, to continue the development, begun five years ago, of a new approach to the teaching of mathematics.

LAFAYETTE COLLEGE has received from thirteen nationally known industries endowments for scholarships valued at \$23,850 for the current academic year.

Of more than \$280,000 received in contributions by the Lafayette College Alumni Fund this year, an amount of \$125,000 was donated by the Marquis Foundation, composed of Lafayette trustees. The money is to be used to repair the east wing of South College, oldest building on the Lafayette campus.

LEBANON VALLEY COLLEGE announces a matching grant offer of \$25,000 by the Kresge Foundation for renovations of the biology department in the new Science Hall, provided the college raises \$50,000 on its own before 1 June 1958.

LEHIGH UNIVERSITY will apply a bequest of \$31,043 from the late Elisha B. John, a Lehigh alumnus, to the establishment of the Elisha B. John Fund for unrestricted operating purposes.

MICHIGAN STATE UNIVERSITY will provide a new educational adventure this fall for 300 of its students enrolled in the recently established Honors College. Because of their outstanding academic records these undergraduate honor students are being given a chance to map out their own independent courses of study—a privilege ordinarily reserved for experienced graduate students. All requirements for graduation from MSU—except the total number of hours—are being waived for these sophomore and junior students. Faculty advisers will help them work out programs of individual study.

NEW YORK UNIVERSITY's School of Education and HOFSTRA COLLEGE's Division of Education have this fall launched a cooperative program for Long Island teachers, under which they can continue their studies beyond the master's degree, meeting NYU's academic requirements while attending classes on Hofstra's campus in Hempstead. Additional information can be obtained from the Department of Administration and Supervision, NYU School of Education, Washington Square, New York 3, and from the Division of Education, Hofstra College, Hempstead, New York.

Thanks to a grant of \$62,500 from the Esso Education Foundation, a new in-service institute for high school science teachers has been launched at New York University. This experimental

project is intended to interest more promising young people in scientific careers by bringing their teachers into closer touch with current developments in the sciences.

University College of Arts and Science announces a "top-to-bottom" change in its educational program, including an expansion of the honors program, the dropping of the compulsory two-year service in the Army or Air Force ROTC, and the introduction of a new program of "coordinated studies," which is the key to the whole plan. Much of this overhaul went into effect this September.

NORTHWESTERN UNIVERSITY has received a \$500,000 gift for a new men's dormitory from J. H. Elder, an oil man of Midland, Texas. The Carnegie Corporation of New York has made the university a grant of \$156,000 for a three-year program of teaching, research and training in educational psychology.

PENNSYLVANIA STATE UNIVERSITY has received more than \$2,330,000 in gifts since the establishment of the Penn State Foundation nearly five years ago. An expanded program of upperclass and graduate courses in various phases of nuclear science and engineering has been made possible largely through special instructional equipment to be obtained with a grant of \$205,100 from the Atomic Energy Commission.

POMONA COLLEGE has launched an experiment with interdisciplinary "divisional" courses for its seniors, in answer to the contention that college educations are becoming too specialized. These courses were made possible for a three-year period by a grant of \$100,000 from the Carnegie Corporation. Only a senior will be eligible to take one of the courses—which will cross the boundaries of academic fields—and only in the division in which he is concentrating.

A second grant for a three-year Institute in Practical Politics has been awarded Pomona College by the Falk Foundation of Pittsburgh, Pennsylvania. The new grant totals \$19,250 to extend the program through 1960. The first grant for this program was made for the academic year 1954-55.

RHODE ISLAND SCHOOL OF DESIGN has this year increased its course requirements in the liberal arts for degree

candidates. The new program, based on a study conducted by a special committee composed of an equal number of representatives of the professional and liberal arts faculties, embodies changes designed to make the best of the college's whole educational potential in both professional and general studies and to ensure that, in the words of the president, the liberal arts "receive more than lip tribute" in the professional curriculum.

SAINT MARY'S COLLEGE (Minnesota) has a new science building costing more than \$420,000 and containing classroom and laboratory equipment valued at \$120,000. Of the total cost of \$540,000 more than \$100,000 was contributed by businessmen of Winona and the area.

SCRIPPS COLLEGE undertakes this fall a reflective approach to college disciplines in freshman and sophomore years, in a dimension without precedent in the United States. Nine professors of the humanities are conducting a program of courses sponsored under a five-year grant by the Carnegie Corporation of New York. The newly designed courses, whose titles include "Fundamental Ideas of Mathematics," "Giotto, His Life and Literature Pertaining to Him," and "Chaucer as a Medieval Poet," are not required, nor are they ground-covering courses, but will respond to the most frequent complaint of the serious student "We go too fast."

STANFORD UNIVERSITY has received a \$550,000 gift from the estate of the late Mrs Louis Stern to help build the final two wings of Lucie Stern Hall. The first four units of this building were completed in 1949; two additional wings late in 1955. Through the trustee of the Stern estate gifts totaling \$1,631,000 have been received for the construction of Stern Hall.

STEVENS INSTITUTE OF TECHNOLOGY is engaged in the erection of a \$2,000,000 science engineering building as the latest step in its program of renovation. The new building, to be completed by June 1958, will double the laboratory space available to the departments of physics, metallurgy and electrical engineering.

SUSQUEHANNA UNIVERSITY broke ground this summer for its new music building, which will cost over \$300,000. The new building, which will be named the Heilman Music Hall, in memory of the well-known Williamsport family of John K. Heilman and his brother Abram H., contributors through the years to the development of Susquehanna, will be one of the most efficiently planned music buildings in Pennsylvania.

UNIVERSITY OF OMAHA will use a \$5,050 grant from The ties in the nation to share in \$493,230 awarded in grants by The Fund for the Advancement of Education on the recommendation of the Committee on Utilization of College Teaching Personnel. The amount of \$23,000 received by the university is to be used for conducting an experiment aimed at improving teaching techniques in the sciences.

UNIVERSITY OF NEVADA has two new buildings, the Max C. Fleischmann College of Agriculture and the Sarah Hamilton Fleischmann School of Home Economics. These were constructed with \$2.5 million grants from the Fleischmann Foundation of Nevada—the largest single gift in the university's history.

UNIVERSITY OF OMAHA will use a \$5,050 grant from The Fund for the Advancement of Education for an experiment with self-directed study in American history.

UNIVERSITY OF PITTSBURGH is sponsoring this fall a pilot program whereby children in Pittsburgh and Allegheny County will begin to learn French in the elementary school. A \$7,000 grant from The Buhl Foundation and contributions from the participating schools will finance the first year of the three-year project.

UNIVERSITY OF TEXAS has received a \$25,000 grant from the Danforth Foundation of St. Louis, Missouri, to be used over a three-year period to increase the effectiveness of provisions for the personal development of students now in teacher education.

YESHIVA UNIVERSITY and the **NEW YORK UNIVERSITY** College of Engineering have announced a cooperative educational program, under which qualified students may transfer from Yeshiva's College of Arts and Sciences for Men (Yeshiva College) to NYU after three years and take two additional years of study. They will receive a bachelor of science degree from Yeshiva and a bachelor's degree in engineering from NYU. The program went into effect this fall.

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